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# MEMOIR

OF THE

# CODUGU SURVEY.

COMMONLY WRITTEN

# KOORG.

PART II.

BY

**LIEUTENANT CONNOR,**

*SURVEYOR.*

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TO THE

# CODUGU MEMOIR

## PART II.


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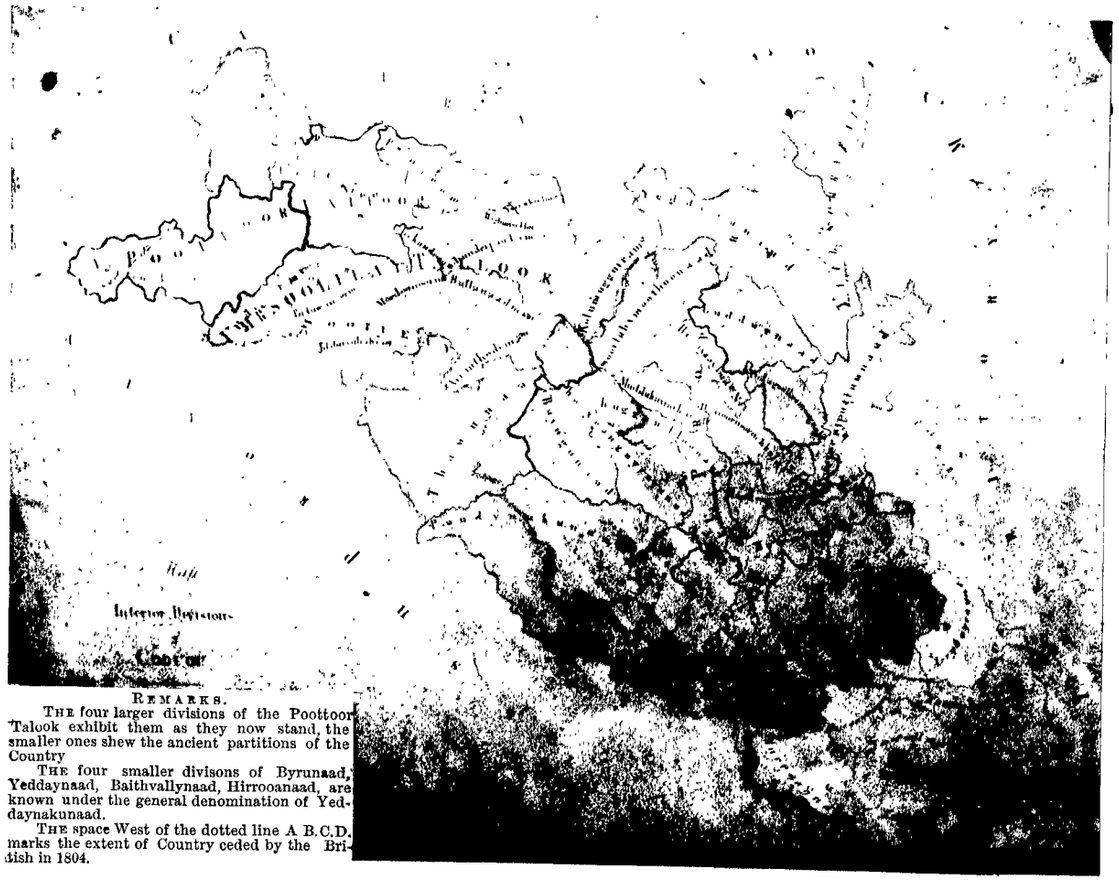

REMARKS.

THE four larger divisions of the Poottoor Talook exhibit them as they now stand, the smaller ones shew the ancient partitions of the Country

THE four smaller divisons of Byrunaad, Yeddaynaad, Baithvallynaad, Hirrooanaad, are known under the general denomination of Yeddaynakunaad.

THE space West of the dotted line A B.C.D. marks the extent of Country ceded by the British in 1804.

# PART II.

## INTRODUCTION.

Miscellaneous observations.

Aware that the information contained in this portion of the Memoir, will be found deficient in many of those particulars of which an illustration would be expected, and anxious to obviate the inferences that may be drawn from such a circumstance, I hasten to offer something in explanation.

From the character of the Government it will be seen, that a spirit of jealousy (not the less violent because unfounded) forms one of the most striking features of its policy, and that all strangers, particularly Europeans, are viewed with boundless suspicion; such being the predominent sentiments, it will naturally be believed, that the duties upon which I was engaged, rendered me obnoxious to no ordinary share of this feeling.

A few remarks on the conduct observed generally towards the establishment will illustrate this observation, and may throw some incidental lights on the character and temper of the authorities here. From the moment of my arrival in the country I was attended by one of the principal Officers of Government, and two more of inferior authority; a Shanbogue or native writer, formed the fourth member of the retinue, by which I was invariably encompassed, under the plausible pretext of lending their assistance; but a short time however had elapsed, before I learnt the nature of their office, which was literally as a guard, more effectually to prevent any communication with the inhabitants, and so punctually did they perform

this duty, that in no single instance do I recollect ever having conversed with a native of the country except in their presence, or having gone either on business or for recreation a hundred yards without their attendance; indeed if I left my place of residence but a moment, two of them instantly followed me, for it is a curious circumstance that on no occasion did they come singly, as if it was feared one could not be trusted, or that a witness was required to observe what occured. Thus situated my intercourse with the inhabitants was extremely limited, if not virtually cut off; as it must have been through the medium of these attendants, and any information acquired from such a source, could not be received but with important abatements, if at all credited.

This restraint or rather imprisonment, (for denominating it so is no abuse of the term) in which I was held by the contemptible policy and illiberal suspicion of the Chief of this principality, was extended even to my servants,* and equally strictly observed with regard to the Assistant Surveyors, who were kept in the same species of durance. To such an extreme was this feeling of suspicion carried, that I have the best reason for believing, that a minutely detailed account of each day's transaction, was regularly forwarded to Muddukerray; and from various circumstances I feel similar confidence in the belief, that every question asked, and every expression used, was as carefully registered and as punctually communicated.

Though disagreeable if not disgusting, to be under the operation of a surveillance betraying so total a want of confidence, I readily admit that it was accompanied by every possible attention. The precautions of suspicion were attempted to be concealed under the veil of politeness, and if personal respect could compensate, not only for the entire absence of candour and ingenuousness, but for the settled deceit and evasion which was ever substituted for them, there would not be the slightest grounds for now using the language of complaint.

These feelings of distrust operated however only in preventing any

* If any of them went out he was invariably accompanied by a Codugu who kept a short distance from him to observe that he did not enter into conversation with any of the inhabitants.

intercourse with the people,* as a free and ready access was given to all parts of the country, so that the Geographical portion of the work suffered no impediment, but every thing was left to be searched for, nothing however trifling was voluntarily communicated; if it was considered necessary to go from one point to another, the guides invariably took the Surveyors some circuitous route, keeping as much as possible in the course that had been previously traversed, avoiding as far as was practicable, all roads and villages with which he was not before acquainted, under the hope they might pass unnoticed. In fine, cunning in all its modifications was constantly exerted to mislead, although in every instance attended by the strongest professions of zeal to forward the undertaking, the wish to deceive in this particular, once manifested, could and has been defeated by the increased circumspection it necessarily called for, but in other instances their views of concealment could not be so easily counteracted.

Time it was to be hoped would have produced a greater share of confidence and have removed the restrictions which ignorance had imposed; it, however, in opposition to all reasonable expectations rather increased them, and a watchful vigilance which nothing could justify and which the conduct of the establishment in no measure warranted, was observed to the last moment.

Numerous particulars in illustration to the foregoing observations could be adduced, but it will not be necessary to pursue the subject any further into detail, sufficient has been said to shew that circumstanced in the manner just related, literally no information could be learned any further than the eye could reach; many objects of curious enquiry doubtless yet remain to repay a more successful research, but my situation was not one that inspired much confidence as to the purity of the sources from which intelligence was to be acquired, in fact those by whom I was surrounded had but one object in view, which was deception, and it is needless to say they only paid such a regard to truth as was not inconsistant with this pre-

* All classes were prohibited from coming near or speaking to any of the Establishment. I have been told and cannot doubt the assurance that the loss of the nose or ear was threatened as a punishment for the infraction of this mandate, but the penalty secured its observances.

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vailing motive. They hesitated not at the grossest falsehoods nor does His Highnesses' system of morality seem to impose any obligations in this particular, or place him above a charge of a similar nature, as I found both him and his servants, equally devoid of scruples on this essential point. In attempting to learn something from the latter every question was received with uneasiness, although all objects that could reasonably have called up this feeling were studiously avoided; perceiving that this distrust could not be conquered, and that further enquiries might have an injurious effect, it seemed desirable to abandon the matter, in consequence all interrogations have latterly been avoided. With no authority to demand their aid in this particular, it would have been imprudent to have insisted on, where there was no power to enforce, a different line of conduct.

The above account though it may be conceived romantic and strange, will not be questionable, but as failure is said to be fertile in excuses, it may be considered that too much stress has been laid on the difficulties that opposed themselves; when however it is recollected they were a subject of extreme vexation from the commencement to the conclusion of the Survey, it will be deemed excusable. Much will be attributable to want of skill or discrimination, but there will yet remain, I trust sufficient reasons to secure a share of indulgence for inaccuracies or errors; I am not insensible to the possibility of either, but personal observation could not supply the deficiency. The remarks made on the country, its productions, inhabitants &c., are necessarily drawn from this source, and such information as the people of Mysore residing immediately on the boundary were capable of furnishing. I am also much indebted to Doctor Ingledew of the Mysore Residency, whose local knowledge gave authenticity to his communications. A short memorandum by the late Colonel Mahony sometime Resident in Codugu contained some useful observations. I cannot here omit expressing my acknowledgments for the support which Mr. Cole in every instance honored me with.

Where so little could be learned from the people, it is hazardous to say much, but nothing has received a colouring not warranted by facts, and borne out by appearances; the information has been drawn from scanty materials, and it is probable may fall below expecatiton, but circumstances will at least secure me from the suspicion

of indifference or the imputation of neglect. I am willing however to retain the hope that the outline which is here traced will convey some general idea of the state and resources of this little principality; should the attempt be unsuccessful, the failure must be attributed to the execution.

The temper with which the native authorities viewed the undertaking, rendered some delicacy necessary to be observed towards them, and although the system of subterfuge and evasion was sufficient to have disturbed the equanimity of the most enduring, every possible forbearance was observed, and whatever personal indignation might have arisen at such groundless suspicion and endless falsehoods, it was sacrificed to considerations of duty, and the general conduct of every member of the Establishment was correct and satisfactory. An apology will not be necessary for these remarks, no credit can be claimed for observing an ordinary share of prudence, no merit due for acting with circumspection and conciliation, to ensure a favorable result.

## METEOROLOGICAL TABLE TAKEN IN CODUGU COMMENCING FROM THE 1st NOVEMBER 1816.

| Date. | Thermometer. *Hours of observation.* A. M. 6 | 8 | P. M. 1 | 6 | 10 | Places of Observation. | REMARKS. |
|---|---|---|---|---|---|---|---|
| 1st- | 69 | 0 | 0 | 0 | 0 | Muddukayray... ... | The general character of the weather previous to this has been threatening, sky obscured with thick clouds. The last 5 days in October were marked by incessant and severe rains which continued with but little intermission till the 4th November. |
| 2nd | 0 | 68 | 69 | 68 | 0 | | |
| 3rd | 0 | 65 | 0 | 68 | 0 | | |
| 4th | 0 | 65 | 0 | 67 | 0 | | Strong southerly wind. |
| 5th | 0 | 66 | 83 | 0 | 0 | Bullamoory.... ... | Southerly wind, clear sky. |
| 6th | 0 | 66 | 0 | 66 | 0 | Chaylawara. ... ... | Light breezes, sky clear. Immediately after sunset the dew begins to fall and continues incredibly heavy till sun-rise. |
| 7th | 0 | 69 | 75 | 63 | 0 | Do. ... | Clear day, mornings excessively hazy and the Sun scarcely visible till 9 o'Clock. |
| 8th | 0 | 61 | 0 | 65 | 0 | Do. ... ... | Clear, Light wind, dew excessive10 o'clock at Night the Thermometer stood at 56. |
| 9th | 0 | 61 | 74 | 61 | 0 | Do. ... | A clear and elastic atmosphere. Night excessively dewy, and the average temperature 55. This village is nearly on the summits of the Ghauts. |
| 10th | 0 | 61 | 76 | 61 | 0 | Do. ... ... | Sky covered with white clouds, light breezes. |
| 11th | 0 | 63 | 72 | 0 | 0 | Do. ... ... | Most part of this day exceedingly gloomy, occasional rain, clouds passing quick from the East. Sharp winds. |
| 12th | 0 | 65 | 70 | 60 | 0 | Veerajenderpett ... | Drizzling Rain during the whole of the day. |
| 13th | 0 | 67 | 70 | 68 | 0 | Do. ... ... | Cloudy and threatening from the Eastward, average temperature during the night 61. |
| 14th | 0 | 67 | 73 | 67 | 0 | Do. ... ... | |

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|---|---|---|---|---|---|---|---|
| 15th | 0 | 69 | 75 | 67 | 0 | Do. ... ... | Showery during the day, rained with excessive violence all the evening, light wind. |
| 16th | 0 | 68 | 80 | 69 | 0 | Hullaguttoor ... ... | Atmosphere excessively humid, rained violently during the Evening, this was not experienced in the plains. |
| 17th | 0 | 67 | 78 | 69 | 0 | Belikaysodoloor ... ... | The early part of this day threatening, a clouded sky, and air loaded with vapours during the whole of it. |
| 18th | 0 | 69 | 85½ | 68½ | 0 | Do. ... ... | Clear atmosphere. |
| 19th | 0 | 68 | 85 | 66½ | 0 | Do. ... .. | Cloudy and gloomy in the early part of the day, average temperature of the night 62, dew excessive. |
| 20th | 0 | 68 | 86 | 67½ | 62 | Do. ... ... | A dense and clouded sky particularly towards the East. |
| 21st | 0 | 66 | 86½ | 71 | 0 | Do. ... ... | Early part of the day threatening, sky covered with dark clouds passing quick from the Eastward. |
| 22nd | 0 | 66½ | 79 | 69 | 0 | Do. ... ... | Morning sky covered with fleecy clouds. Evening gloomy with lightning and Rain. |
| 23rd | 0 | 65 | 86 | 77½ | 0 | Do. ... .. | Latter part of it fine, wind light, threatened little in the morning, in the Evening dew moderate, excessive towards the morning |
| 24th | 0 | 62 | 80 | 67 | 57 | Hahloor (Rained.) .. | Sky covered with light fleecy clouds, night heavy dews, sharp breezes throughout the day. |
| 25th | 55 | 63 | 79 | 66 | 62 | Do. do. ... | Occasionally cloudy, night heavy dew. S. E. breeze strong during the day. |
| 26th | 57 | 65 | 86 | 65 | 58 | Hanugood (Mysore) | Pure atmosphere, winds as yesterday. |
| 27th | 58 | 65⅔ | 84 | 72 | 66 | Do. do. ... | Severe S. E. wind blowing the whole of the day with considerable force, sky cloudy and obscured, moderate dew. |
| 28th | 61 | 65½ | 83 | 71 | 68 | Do. do. ... | The wind continues from the same quarter with equal violence. Sky cloudy. Slight dew during the night. |
| 29th | 65 | 70 | 75 | 69 | 62 | Seedapoor do. ... | Sky obscured all the day, wind something abated. |
| 30th | 0 | 74 | 80 | 70 | 57 | Do. do. ... | Cloudy light wind, excessive dew during the night. |

# DECEMBER 1816.

| Date. | Thermometer. Hours of observation. A. M. 6 | 8 | P. M. 1 | 6 | 10 | Places of Observation. | REMARKS. | |
|---|---|---|---|---|---|---|---|---|
| 1st | 57 | 68 | 84½ | 61 | 52 | Seedapoor (Mysore) | Clear and serene sky | Comparatively light winds have been experienced during this periodthe extremes of heat and cold it will be perceived were considerable. The Dew during the nights has been constant and excessively heavy, a change in the atmosphere has taken place since the period of the new moon,the immediate change of it is remarked by the Inhabitants as unhealthy particularly a few days subsequent to it. |
| 2nd | 47½ | 54 | 82 | 61 | 54 | Kaurmaud Ookadu. | Do. do. | |
| 3rd | 44½ | 52 | 85 | 63 | 54 | Do. ... ... | Covered with light fleecy clouds | |
| 4th | 50 | 57 | 90 | 70 | 61 | Do. ... ... | Clear and serene sky | |
| 5th | 57 | 61 | 90 | 63 | 54 | Koorchy ... ... ... | Clear | |
| 6th | 53 | 59 | 85 | 58 | 54 | Do. ... ... ... | Clear | |
| 7th | 57 | 61 | 0 | 60 | 57 | Do. ... ... ... | Exceedingly strong Eastern winds, sky cloudy | During this and the preceding month the atmosphere is exceedingly clear, a small object can with an indifferent glass be observed at Twenty or Twenty-five miles distance. |
| 8th | 60 | 63 | 85 | 59 | 55 | Do. ... ... ... | Clear sky, light winds | |
| 9th | 0 | 60 | 82½ | 63 | 60 | Do. ... ... ... | Sky obscured clouds passing with a quick motion from the east | |
| 10th | 0 | 64 | 83 | 64 | 59½ | Kootay ... ... ... | Clear and serene, gentle breezes | |
| 11th | 0 | 65 | 77 | 68 | 70 | Kiggutt Naad Cutcherrie | Gloomy and cloudy, strong easterly winds | |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| 12th | 0 | 70 | 75 | 70 | 67 | Do. | do. | .. | Cloudy, wind excessively violent during the whole of the day Easterly. | |
| 13th | 0 | 69 | 72 | 69 | 65 | Verajenderpett | ... | ... | Gloomy and cloudy, winds from the same direction and equally boisterous, the dew for these last few nights moderate. | |
| 14th | 0 | 65 | 77 | 67 | 63 | Muddukayray | ... | ... | Cloudy. | The wind during these days has moderated |
| 15th | 0 | 62 | 76 | 72 | 62 | Do. | ... | ... | Rather obscured. | |
| 16th | 0 | 66 | 78 | 69½ | 65 | Do. | ... | ... | Clear and serene sky, gentle winds, fall of dew considerably decreased. | |
| 17th | 60 | 68 | 80 | 65 | 62 | Do. | ... | ... | Clear sky, dew moderate | The temperature of this place immediately now is quite agreeable and quite a European climate 78° may be considered the average temperature of the day, and this is considerably moderated by constant gentle winds, generally from the east ; the sky is invariably clear, and the dew not so great as in the more woody parts of the country. |
| 18th | 58 | 61 | 77 | 61½ | 58 | Do. | ... | ... | Do. do. | |
| 19th | 58 | 62 | 76 | 60 | 56½ | Do. | ... | ... | Clear and serene gentle breezes | |
| 20th | 47½ | 63½ | 76 | 58½ | 53 | Do. | ... | ... | Clear, dew excessive | |
| 21st | 56 | 63½ | 76½ | 59 | 53 | Do. | ... | ... | Clear. | |
| 22nd | 53 | 61 | 76 | 59 | 55 | Do. | ... | ... | Do. | |
| 23rd | 54 | 59 | 79 | 57 | 51 | Do. | ... | ... | Do. | |
| 24th | 42 | 43 | 84 | 60 | 52 | Hoodoowadda | ... | ... | Clear light winds at 3 o'Clock P. M. The thermometer 88°, dew excessive last night, extremes of heat and cold this day was 46° | |
| 25th | 42 | 48 | 91 | 57 | 50 | Do. | ... | ... | Light winds, dew excessive, extremes of heat and cold this day very great being 49° sky clear. | |
| 26th | 45 | 54 | 86 | 57 | 50 | Nalladdy | ... | ... | Heavy dew which dont clear up till nearly 10 o'Clock, clear sky, light wind. | |
| 27th | 49 | 59 | 87 | 60 | 49½ | Do. | ... | ... | Clear, light winds | This village is situated immediately at the foot of the ghaut which will account for the excessive dews that fall during the night. The surrounding hills enveloped in clouds till near 11 o'Clock. |
| 28th | 46 | 49 | 86 | 58 | 54 | Do. | ... | ... | Do. do. | |
| 29th | 51 | 56 | 86 | 61 | 51¾ | Do. | ... | ... | Clear sky light wind | |
| 30th | 50 | 54 | 0 | 52 | 46 | Do. | ... | ... | Do. do. | These three days have varied but in few particulars from the two preceding ones, ascending the ghauts the temperature decreases, and on the top of the Todiandamale is exactly 20° less than that at Nalladdy. |
| 31st | 42 | 52 | 87 | 56 | 48 | Do. | ... | ... | Cloudless, calm | |

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# JANUARY 1817.

| Date. | Thermometer. Hours of Observation. A. M. 6 | 8 | P. M. 1 | 6 | 10 | Places of Observation. | REMARKS. |
|---|---|---|---|---|---|---|---|
| 1st | 44 | 59 | 84 | 56 | 46 | Nalladdy ... ... | Calm cloudless sky, severe dew at night. |
| 2nd | 40½ | 50 | 86 | 57½ | 49 | Do. ... ... ... | Do. do. do. |
| 3rd | 47 | 62 | 87 | 55 | 46 | Do. ... ... ... | Do. do. do. |
| 4th | 43 | 52 | 89 | 55 | 49 | Do. ... ... ... | Light wind and severe sky, dew moderate. |
| 5th | 50 | 62 | 90 | 60 | 47 | Do. ... ... ... | Do. do. do. |
| 6th | 44 | 62 | 81 | 57 | 46½ | Baghamundla ... ... | Sky obscured with clouds, brisk wind during the day, in the night excessive heavy dew. |
| 7th | 38½ | 62 | 81 | 53 | 44 | Do. ... ... | Cloudy, dews excessive, strong easterly winds. |
| 8th | 50 | 62 | 80 | 53 | 43 | Do. ... ... | Sky covered with dense clouds, the wind violent in the mornings but gentle towards the evening. |
| 9th | 41 | 60 | 79 | 57 | 43 | Do. ... ... | Heavy dews, sky cloudy, strong easterly wind. |
| 10th | 50 | 71 | 83 | 63 | 46 | Do. ... ... | Clear sky, dew more moderate, light breezes. |
| 11th | 50 | 0 | 96 | 72 | 67 | Thorekahna ... | Serene sky light dews 11 A. M. 93° 12 o'Clock 94° 2 P. M. 93° 3 P. M. 92°. Torekahna is situated immediately at the foot of the ghaut. |

At 3 o'Clock both these days the Thermometer stood at 89° making the difference of temperature between 6 o'Clock A. M. and noon-day 45°

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|---|---|---|---|---|---|---|---|---|---|---|
| 12th | 66 | 75 | 93 | 78 | 71 | Sooleeay | ... | ... | Calm, serene sky, dew scarcely perceptible. | These observations were taken in the Districts below the Ghauts. The temparature of these Districts does not present a less contrast than their atmosphere which wants that elasticity experienced above the Ghauts. |
| 13th | 66 | 0 | 96¼ | 79 | 67½ | Moyallau. | ... | ... | Cloudless, perfect calm 10 A. M. 90°, 11 A. M. 96°, 5 P. M. 92°. | |
| 14th | 63 | 87 | 94 | 76 | 68 | Bittumpaudy | ... | ... | Ditto. strong easterly winds, no dew 10 A. M. 87°, 11 A. M. 89°, 2 P. M. 93°. | |
| 15th | 0 | 78 | 95 | 74 | 63 | Do. | ... | ... | Ditto no dew 9 A. M. 87°, 10 A. M. 90°, 2 P. M. 96° 3 P. M. 91, calm. | |
| 16th | 57 | 0 | 95 | 71 | 63 | Do. | ... | ... | Ditto. extremely calm 2 P. M. 93°. | |
| 17th | 56 | 0 | 91 | 75 | 63 | Do. | ... | ... | Ditto. no dew or wind 3 P. M. 91°. | |
| 18th | 56 | 0 | 98 | 75 | 64 | Moyallau | ... | ... | Clear and serene, perfectly clear 10 A. M. 91°, 2 P. M. 102°. | |
| 19th | 55 | 75 | 98 | 0 | 0 | Sooleeay | ... | ... | Cloudless sky, calm, 10 A. M. 91°, 11 A. M. 96, 2 and 3 P. M. 100°. | |
| 20th | 54 | 74 | 98 | 71 | 54 | Dawaychullu | ... | ... | Clear and serene, perfectly calm. | |
| 21st | 64 | 0 | 79 | 67 | 62 | Kuddumkull | ... | ... | Ditto, calm. | |
| 22nd | 56 | 57 | 80 | 64 | 60 | Muddukayray | ... | | Clear 3 in the morning 59°, on ascending the top of the ghaut the contrast of climate is considerable a strong Easterly cold wind succeeds to the suffocating air of Sooleeay. | |
| 23rd | 52 | 67 | 82 | 0 | 56 | Do. | ... | | Clear and serene sky. | Heavy dews, strong easterly wind, 10 A. M. 73° 2 P. M. 84°. |
| 24th | 55 | 66 | 87 | 62½ | 54 | Do. | ... | ... | Ditto do. | |
| 25th | 54 | 67 | 84 | 67 | 61 | Do. | ... | ... | Light breezes, clear sky dew more moderate, 10 A. M. 81°. | The climate during most of the month in the upper Country was not oppressively hot indeed rarely ever more so than could be desired the dew becomes gradually but slowly less severe and the cold during the night decreases in nearly a similar proportion it is still extremely severe and disagreeable. |
| 26th | 55 | 0 | 82 | 64 | 57 | Do. | ... | ... | Clear sky, light winds, 10 A. M. 76° 3 P. M. 81°. | |
| 27th | 45 | 76 | 79 | 61 | 55 | Do. | ... | ... | Cloudless, light dew, strong easterly winds 10 A. M. 79°. | |
| 28th | 54 | 71 | 81 | 62 | 60 | Do. | ... | ... | Clear and serene sky, light breezes. | |
| 29th | 49 | 74 | 81 | 64 | 58 | Do. | ... | ... | Cloudless, gentle winds, no dew, an agreeable elastic atmosphere. | |
| 30th | 46 | 75 | 81 | 0 | 0 | Do. | ... | ... | Ditto slight wind and dew. | |
| 31st | 47 | 73 | 84 | 66 | 53 | Do. | ... | ... | Cloudy, strong easterly wind, dew still continues but not very heavy. | |

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# FEBRUARY 1817.

| Date. | Thermometer. Hours of Observation. A. M. 6 | 8 | P. M. 1 | 6 | 10 | Places of Observation. | REMARKS. |
|---|---|---|---|---|---|---|---|
| 1st | 49 | 0 | 84 | 65 | 62 | Muddukayray ... | Clear sky, easterly winds. |
| 2nd | 53 | 76 | 84 | 65 | 61 | Do. ... | Clear and serene. Dew last night exceedingly heavy. |
| 3rd | 49 | 76 | 77 | 63½ | 59 | Do. ... | Cloudy most of the day, heavy dews, light winds. |
| 4th | 55 | 73 | 77 | 63 | 57 | Do. ... | Sky obscured with clouds all day, light wind from the eastward. |
| 5th | 49 | 71 | 80 | 64 | 59 | Do. ... | Cloudy and gloomy, winds from the same quarter but not severe. |
| 6th | 51 | 75 | 73 | 65 | 59 | Do. ... | Sky covered with white fleecy clouds heavy dews, light breezes. |
| 7th | 51 | 74 | 82 | 65½ | 59 | Do. ... | Clear and serene sky. Gentle wind. |
| 8th | 54 | 68 | 82 | 62 | 58 | Do. ... | Cloudless, towards the evening cold and sharp breezes. |
| 9th | 56½ | 72 | 79 | 63 | 52 | Do. ... | Clear heavy dew and strong easterly winds during the day. |
| 10th | 47 | 67 | 80 | 60 | 52 | Do. ... | A clear and serene sky, dew at night as usual, light winds. |
| 11th | 52 | 66 | 79 | 60 | 54 | Do. ... | Serene sky, stormy easterly breezes. |

The climate during this month has been very agreeable. The fall of dew during the nights considerable and without intermission. The

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|---|---|---|---|---|---|---|---|---|---|
| 12th | 54 | 66 | 77 | 62 | 59 | Do | ... | Cloudsless, strong easterly winds in the day. | |
| 13th | 55 | 67 | 81 | 71 | 56 | Do | ... | Do. do. do. | atmosphere during the |
| 14th | 57 | 70 | 85 | 63 | 57 | Do | ... | A clear and serene sky in the morning only, stormy easterly winds. | |
| 15th | 46 | 76 | 79 | 65 | 59 | Do | ... | Clear and serene sky, dews excessive in the night time light winds | early part of the day |
| 16th | 68 | 69 | 82 | 68 | 0 | Do | ... | Do dew moderate. Winds as yesterday. | |
| 17th | 49 | 71 | 84 | 66 | 56 | Do | ... | Cloudless sky, gentle winds. | extremely tenuous and |
| 18th | 45 | 78 | 80 | 64 | 59 | Do | ... | Do do | |
| 19th | 49 | 78 | 85 | 66 | 60 | Do | ... | Clear and serene, excessive dew, gentle breezes. | elastic. |
| 20th | 48 | 69 | 81 | 67 | 59 | Do | ... | Cloudless sky. Dew in the night-time. Light winds. | |
| 21st | 50 | 78 | 76 | 67 | 58 | Do | ... | Clear and serene, strong S. Easterly winds. | |
| 22nd | 48 | 76 | 83 | 67 | 57 | Do | ... | Winds gentle and rather more westerly. | |
| 23rd | 47 | 77 | 81 | 67 | 61 | Do | ... | Clear sky, heavy dew. Westerly wind rather strong. | |
| 24th | 56 | 74 | 87 | 67 | 0 | Do | ... | Excessively gloomy and cloudy, very close during the day, much thunder in the evening and heavy rain along the ghauts. | |
| 25th | 56 | 74 | 79 | 67 | 65 | Do | ... | Gloomy and cloudy, much thunder and threatening rain from the westward. | |
| 26th | 63 | 67 | 79 | 68 | 64 | Do | ... | Cloudy, strong westerly winds during the day excessive thick Fog in the morning which did not clear up till 10 o'Clock. | |
| 27th | 62 | 73 | 80 | 69 | 65 | Do | ... | In the morning similar to yesterday, the day cleared however about the same hour, sky during the latter part of it clear and serene. | |
| 28th | 53 | 74 | 83 | 68 | 63 | Do | ... | Sky covered with clouds, day threatening rain from the N. W | |

# MARCH 1817.

| Date. | Thermometer. Hours of Observation. A. M. 6 | 8 | P. M. 1 | 6 | 10 | Places of Observation. | REMARKS. |
|---|---|---|---|---|---|---|---|
| 1st | 54 | 70 | 82 | 71 | 62 | Muddukayray. ... ... | Sky cloudy, slight dew during the night. |
| 2nd | 64 | 73 | 84 | 68 | 65 | Do. ... ... | Day gloomy and obscured with clouds, rained for an hour during the Evening. |
| 3rd | 59 | 79 | 84 | 69½ | 65 | Do. ... ... | Clear and serene sky, light winds from the westward. |
| 4th | 55 | 82 | 85 | 68½ | 62 | Do. ... ... | Occasionally cloudy and clear westerly winds. |
| 5th | 55 | 73 | 88 | 68 | 67 | Do. ... ... | Gloomy and cloudy all day, atmosphere loaded with vapours. |
| 6th | 64 | 68 | 82 | 69½ | 65 | Do. ... ... | Light winds, sky obscured with clouds, rained last night for about three hours with some severity. |
| 7th | 59 | 76 | 86 | 69½ | 64 | Do. ... ... | Early part of the day clear and serene gentle winds, threatening in the evening, from the west thunder. |
| 8th | 55 | 74 | 82 | 70 | 64 | Do. ... ... | This day similar in every particular to the preceding one. |
| 9th | 56 | 81 | 76½ | 69 | 68 | Do. ... ... | Cloudy and gloomy all day, threatening rain in the evening. |
| 10th | 56 | 81 | 77 | 68 | 67 | Do. ... ... | Cloudy, considerable dew last night, light winds, rained from 1 to 2 o'Clock this day, it came from the Westwards. |
| 11th | 58 | 72 | 88 | 67 | 65 | Do. ... ... | Do, all day light winds, rained heavily from 2 to 3 o'Clock |
| 12th | 61 | 75 | 87 | 70 | 68 | Do. ... ... | Early part of the day clear and serene, Dew during the night towards the afternoon strong Westearly winds, and heavy rain from 4 to 5 P. M. from that quarter. |
| 13th | 56 | 80½ | 81 | 68 | 62 | Do. ... ... | Sky covered with white fleecy clouds dew in the night time light westerly winds during the day. |

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|---|---|---|---|---|---|---|---|---|
| 14th | 58 | 81 | 80½ | 70½ | 65 | Do. | ... | Light winds during the day, clear blue sky. |
| 15th | 56 | 76 | 77 | 66½ | 67 | Do. | ... | Gloomy and cloudy, threatened rain, all day sharp westerly winds. |
| 16th | 64 | 69 | 81½ | 65½ | 65 | Do. | ... | Cloudy and gloomy, light showers in the morning, severe rain from 1 to 4 o Clock. |
| 17th | 56 | 75 | 78 | 63 | 66 | Do. | ... | Sky covered with light fleecy clouds during the early part of the day after noon gloomy, rained for 3 hours during it, a heavy dew fell during the night. |
| 18th | 61 | 81 | 89 | 70 | 64 | Do. | ... | Do clear, the early part of the day, threatened rain in the evening from the westward. |
| 19th | 60 | 69 | 85 | 71 | 65½ | Kaydaymoolie | ... | Rather cloudy during the day, strong westerly winds accompained by some thunder and threatening rain towards the evening |
| 20th | 61 | 71 | 93 | 72½ | 68 | Do. | ... | Clear and serene sky during the greater part of the day, strong westerly winds, slight rain in the evening. |
| 21st | 66 | 68 | 91½ | 72 | 69 | Do. | ... | Clear, excessive dew during the night and threatening rain in the evening the two previous days excessive thick Fog in the morning did not clear up till 9 A. M. |
| 22nd | 66 | 70 | 86 | 70 | 68 | Do. | ... | Do. for some part of the day, strong westerly winds, heavy rain from 2 to 3 oC'lock. |
| 23rd | 64 | 78 | 84 | 72 | 66 | Do. | ... | Clear sky most of the day. Heavy dew in the night, slight rain from 1 to 2 P. M. Heavy fogs in the morning. |
| 24th | 64 | 69 | 87 | 70 | 66 | Do. | ... | Sky covered with white fleecy clouds, strong westerly wind during the day thick fogs in the morning some dew during the night. |
| 25th | 60 | 75 | 100 | 81 | 78 | Kayraytay Ookudu | ... | Do. clear and serene, calm, slight dews towards morning. This village is situated below the ghauts heavy Hail shower here. |
| 26th | 71½ | 75 | 85 | 69½ | 68 | Veerajenderpett | ... | Clear in the early part of the day, strong westerly winds thunder and threatened rain towards the evening from the westward. |
| 27th | 61½ | 67¾ | 90 | 71 | 69 | Do. | ... | Cloudless, heavy dew in the course of the night brisk westerly wind. |
| 28th | 63 | 76 | 88 | 72 | 69 | Do. | ... | Cloudy and gloomy most of the day rained from half past 3 till 5 P. M. from the west. |
| 29th | 67 | 76 | 92 | 72 | 69 | Do. | ... | Clear strong westerly winds, a hail shower of some continuance |
| 30th | 62 | 69 | 89 | 68 | 66 | Do. | ... | Generally clear dew towards the morning rained, most of the night. |
| 31st | 65 | 81 | 85 | 68 | 68 | Birrunany | ... | Cloudy and obscured, light winds, rained this evening from 5 to 7 o'clock, from 10 A. M. to 12. 91½° |

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# APRIL 1817.

| Date. | THERMOMETER. Hours of Observation. A. M. 6 | 8 | P. M. 1 | 6 | 10 | Places of Observation. | REMARKS. |
|---|---|---|---|---|---|---|---|
| 1st | 64 | 83 | 87 | 0 | 71 | Birrunany. ... ... | Clear, westerly winds from 10 A. M. to 12., 89°. |
| 2nd | 0 | 72 | 70 | 71 | 85 | Veerajenderpett. ... | Cloudy, light-winds westerly, rained from 10 A M to 1 and threatened all day. |
| 3rd | 64 | 71 | 91½ | 64½ | 64 | Do. ... ... | Clear during the early part of the day, light winds, rained from the westward without intermission from 2 P M. to 5 P. M. |
| 4th | 64 | 68½ | 89 | 68 | 65 | Do. ... ... | Heavy dew in the morning, strong westerly winds, sky obscured, the latter part of the day rained from 3 to 5 P. M. |
| 5th | 64 | 71 | 94 | 68 | 66 | Condangayray.... ... | Clear the greater part of the day, dew in the morning, cloudy towards the evening from 1 P. M. to 3 P. M. 94°. |
| 6th | 64 | 76 | 83 | 70 | 65 | Muddukayray. ... | Serene sky, light breezes. The clouds collect towards the westward in the evening several hail showers have been experienced within the last five or six days. |
| 7th | 59 | 82 | 82 | 69 | 65 | Do. ... ... | Clear, calm. |
| 8th | 59 | 76 | 78 | 71 | 68 | Do. ... ... | Rather cloudy, light winds, continued thunder in the evening and rained along the tops of the ghauts. |
| 9th | 64 | 83 | 83 | 70½ | 68 | Do. ... ... | Sky partially obscured, threatening rain towards the evening, much thunder |
| 10th | 65 | 82½ | 81 | 70 | 67 | Do. ... ... | Cloudy light winds, evening threatens rain. |
| 11th | 60 | 80 | 87 | 73 | 65 | Do. ... ... | Day cloudy, extremely calm, and disagreeably close. |
| 12th | 65 | 81 | 80 | 68 | 66 | Do. ... ... | Cloudy and gloomy, most of the day light westerly winds, from 2 to 3 P. M. a violent hail shower. |
| 13th | 63 | 79 | 91 | 70 | 66 | Do. ... ... | Alternately cloudy and clear partial breeze. |

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|---|---|---|---|---|---|---|---|---|---|
| 14th | 67 | 80 | 78 | 68 | 68 | Do. | ... | ... | Cloudy, westerly winds, a continued series of light showers during the day. |
| 15th | 64 | 84 | 85 | 71 | 68 | Do. | ... | ... | Sky obscured, gentle westerly winds, close. |
| 16th | 58 | 84 | 76 | 71½ | 68 | Do. | ... | ... | Cloudy and gloomy all day, thunder and threatening rain in the evening. |
| 17th | 58 | 86 | 81½ | 72 | 68½ | Do. | ... | ... | Cloudy, light westerly winds. |
| 18th | 58½ | 83½ | 89 | 73 | 68 | Do. | ... | ... | Alternately cloudy and clear, this day, has been excessively close, thunder and threatening rain in the evening from 2 to 5 P. M. 89.° |
| 19th | 56 | 76½ | 90 | 70 | 67 | Do. | ... | ... | Clear and serene, light westerly winds. |
| 20th | 61 | 63 | 82 | 68 | 66 | Do. | ... | ... | Occasionally cloudy, rained a little in the course of the day. |
| 21st | 61 | 90 | 79 | 66 | 63 | Do. | ... | ... | Clear in the early part of the day, much thunder and rained with excessive severity from 4 to 6 P. M. |
| 22nd | 64 | 86 | 75 | 69 | 68 | Do. | ... | ... | Cloudy and gloomy, threatening all day, rained slightly from 9 to 10 A. M. |
| 23rd | 59 | 86 | 79 | 72 | 64 | Do. | ... | ... | Gloomy, excessively hot during the early part of the day, it being from 8 A M. till 12, 88°, rained with occasional intermission from 1 to 6 P. M. |
| 24th | 59 | 82 | 82 | 70 | 67 | Do. | ... | ... | Clear light, westerly winds, dew becomes considerably more moderate. |
| 25th | 61 | 82 | 81 | 70 | 67 | Do. | ... | ... | Clear and serene, the early part of the day westerly winds, thunder and slight rain during the evening. |
| 26th | 60 | 82 | 84 | 72 | 68 | Do. | ... | ... | Clear, light westerly winds, evening a little threatening. |
| 27th | 70 | 84 | 80 | 74 | 72 | Do. | ... | ... | Cloudy, rained from 2 to 3 P. M. excessive thunder in the evening. |
| 28th | 72 | 84 | 85 | 72 | 71 | Do. | ... | ... | Gloomy all day, thunder and threatening rain in the evening |
| 29th | 66 | 84 | 83 | 72 | 70 | Do. | ... | ... | Morning clear, latter part of the day excessively gloomy, westerly winds, thunder, rained a little in the course of the day and the evening. |
| 30th | 67 | 85 | 75 | 70 | 69 | Do. | ... | ... | Gloomy, sun, obscured all day, rained at intervals during the course of it. |

# MAY 1817.

| Date. | Thermometer. *Hours of Observation.* A. M. 6 | 8 | P. M. 1 | 6 | 10 | Places of Observation. | REMARKS. |
|---|---|---|---|---|---|---|---|
| 1st | 66 | 85 | 75 | 71 | 62 | Muddukayray. | Gloomy all day, slight shower in the course of it, excessive rain during the evening. |
| 2nd | 63 | 83 | 76 | 71 | 62 | Do. ... ... | Do. much thunder and threatening rain in the evening. |
| 3rd | 62 | 82 | 75 | 69 | 67 | Do. ... ... | Clouded sky, a little rain fell in the course of the day. |
| 4th | 63 | 73 | 82 | 69 | 68 | Do. ... ... | Cloudy and obscured, excessive heavy dew towards morning. |
| 5th | 58 | 82 | 82 | 75 | 73 | Do. ... ... | Early part of the day clear, obscured towards the close of it, and excessive rain from 6 to 8 P. M. |
| 6th | 63 | 73 | 77 | 65 | 64 | Do. ... ... | Cloudy, rained hard from 1 to 2 P. M. also in the afternoon from 6 to 7 P. M |
| 7th | 58 | 76 | 81 | 69 | 67 | Do. ... ... | Do. light showers throughout the day |
| 8th | 64 | 73 | 69 | 66 | 60 | Do. ... ... | Gloomy, all day excessive rain occasionally accompanied by hail from 10 A. M. to 3 P. M. |
| 9th | 64 | 74 | 85 | 71 | 67 | Do. ... ... | Sky obscured with clouds, light rain for a very short time during the day. |
| 10th | 65 | 75 | 77 | 70 | 68 | Do. ... ... | Much thunder and gloomy, weather continues very threatening. |
| 11th | 64 | 79 | 79 | 69 | 67 | Do. ... ... | Cloudy, slight rain in the early part of the day, extremely violent from 7 to 8 o'clock. |

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|---|---|---|---|---|---|---|---|---|---|
| 12th | 66 | 74½ | 81¾ | 68 | 68 | Do. | ... | ... | Do. threatening as yesterday. |
| 13th | 65 | 77 | 81 | 71 | 68 | Do. | ... | ... | Sky comparatively clear and serene, much thunder in the course of the day. |
| 14th | 67 | 72 | 73 | 66 | 64 | Do. | ... | ... | Cloudy, rained with excessive violence from 2 till 6 P. M. |
| 15th | 63 | 70 | 77 | 66 | 67 | Do. | ... | ... | Gloomy and cloudy, rained most of the day. |
| 16th | 64 | 71 | 75 | 69 | 64 | Do. | ... | ... | Cloudless light agreeable winds. |
| 17th | 64 | 76 | 79 | 69 | 66 | Do. | ... | ... | Comparatively clear, light breezes. |
| 18th | 65 | 71 | 75 | 69 | 65 | Do. | ... | ... | The early part of the day clear, but cloudy and drizzling rain from 4 to 6. |
| 19th | 65 | 67 | 75 | 68 | 65 | Do. | ... | ... | Cloudy, drizzling rain some part of the day. |
| 20th | 62 | 71 | 79 | 66 | 60 | Do. | ... | ... | Sky obscured, rained from 6 to 10 P. M. humid atmosphere. |
| 21st | 63 | 70 | 79 | 68 | 67 | Do. | ... | ... | Cloudy all day, severe rain from 2 to 3 P. M. |
| 22nd | 63 | 72 | 74 | 65 | 65 | Do. | ... | ... | Gloomy, severe rain towards the middle of the day. |
| 23rd | 63 | 72 | 79 | 66 | 65 | Do. | ... | ... | Clear and serene most of the day, sky over-cast towards the evening. |
| 24th | 67 | 73 | 89 | 70 | 65 | Do. | ... | ... | Early part of the day fine, latter part gloomy, and severe rain from 3 to 5. |
| 25th | 65 | 71 | 82 | 71½ | 68½ | Do. | ... | ... | Comparatively clear during the early part of the day, slight rain towards the evening. |
| 26th | 62 | 75 | 81½ | 71½ | 70 | Do. | ... | ... | Clear most of the day, a severe storm accompanied by violent rain from 8 to 10 P. M. |
| 27th | 63 | 75 | 75½ | 69 | 67 | Do. | ... | ... | Cloudy and gloomy, light winds, threatening. |
| 28th | 64 | 70 | 79½ | 70 | 65 | Do. | ... | ... | Clear during most of the day, but rained with excessive severity during whole of the night. |
| 29th | 63 | 74 | 77 | 76 | 69 | Do. | ... | ... | Cloudy, slight rain during the day. |
| 30th | 67 | 72 | 78 | 76 | 66 | Do. | ... | ... | Sky covered with dense clouds, atmostphere humid, and has been so for the whole of the month, rained during the night |

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# MEMOIR

OF THE

# CODUGU SURVEY.

## PART II.

A general sketch of the physical structure, geography, and superficies of this Territory having already been given, no further illustration on these points will now be necessary. Codugu is not so familiarly known as its contiguity requires, or at least may render it desirable, and there are some circumstances with regard to this Alpine tract, arising more from a peculiarity of features than either its magnitude or value, that may justify a few comments in addition to those, that have already been offered.

Denomination.

The whole of the possessions of this state are known under the designation of Codugu Male, a name in the first instance, only applicable to the more mountainous parts comprized in Codugu proper; the meaning of this denomination is now uncertain or forgotten, a probable etymology would give it as "country * of the million of Hills" and its surface would certainly favor the derivation.†

Aspect.

Enough has been said of the aspect of Codugu, to shew that its general character exhibits an endless labyrinth of hills swelling into mountains, and

* Codye is I believe Malleallum for a crore, Male is a hill.

† It is said to have been known anciently under the name of Tankona (*Vide Buchanan's Mysore 2nd Vol. page* 304.) The natives are not aware of this denomination.

sometimes breaking into precipices; approaching the west, the valleys which these wilds enclose, become more steep, and its elevations bolder. The whole of this rugged tract is shaded by interminable woods, giving it all the wildness of an American forest. It seems formed for a separate state, presenting when contrasted with the champaign country on its Eastern borders, nearly as remarkable a division in natural, as the mountaineers inhabiting it do in moral geography.

Forests, &c.

The woods of Codugu deserve a moment's remark, they are infinitely superior in point of extent, density, age, and stature to those of Bullum and Wynaad: indeed it may be said that every species of vegetation attains a degree of luxuriance if not rankness, quite foreign in the neighbouring countries; both flowers and blossoms have a brilliancy and variety unknown in the plains, and many of the wild plants possess a share of aromatic qualities, both as to odour and flavor. Amongst the numerous description of Gum-trees, the Gamboge is said to be found. The Raspberry, and Blackberry are seen in abundance amongst the hills. The foliage of these vast forests is extremely exuberant, and but slightly deciduous, refreshed by constant dews, it retains perennially the bright tints of vegetation. With such a soil, and in the climate of the more elevated parts, there is every reason to suppose, that the vegetable productions of more frigid regions could be successfully naturalized. *

Scenery.

The elevated chain of ghauts, cannot fail by their great height and solitary grandeur, to affect the observer who looks down from this vast Appenine on the fertile province of Malabar spread beneath him, the landscape however is not generally interesting, it has more of a savage wildness than anything of a picturesque nature, every prospect is made up of hills and woods, but the sylvan scenery of this Alpine tract,

* An oak planted at Muddukayray in one of the Rajah's gardens though no particular care has been taken of it, is thriving most luxuriantly. The fertility of the soil has been before mentioned, the medium of sixty three ears of rice taken from different villages in various districts, gives 114 grains as the average amount in each year, this only applies to the upper country.

though embellished by the lively green of perpetual verdure, receives no variety from art, nothing interposes to diversify its sameness, the inhabited parts are enchased in the forest, or buried amongst clustering hills, the prospect wants the relief of contrast, and the eye is fatigued with the uniform wildness that reigns.

Climate. The accompanying Meteorological Table will enable some idea to be formed of the general temperature throughout this country. The observations (in making which nothing was neglected that could ensure their accuracy) have been necessarily taken at different places, some general conclusions however may be drawn from the table now presented. The situation more than the extent of this principality, necessarily includes a variety of temperature, presenting simultaneously that of different climates.

Of the upper country. The Northern parts of the upper country, in which the hills are more elevated and partially open, enjoy moderate temperature, and where the circulation is not impeded by woods a clear and tenuous air; along the greater part of the Eastern boundary, which is comparatively flat and one immense tract of forest, the climate is by no means so favorable, alternately damp and hot, drenched by dews or parched by an ardent sun, the vapours it exhales remaining for a considerable time before they are dissipated, furnish a cause sufficiently active to render the atmosphere of those parts injurious. It may, however generally be said, that the upper country when its aspect is considered, enjoys a tolerable climate. The elevation of its soil and water, renders it comparatively mild, but except the higher parts rather humid. Its extensive forests retaining a perpetual verdure, assist in producing a moderate temperature, the diversities of its surface however necessarily cause varieties in it which are considerable and more remarkable in the vicinity of the larger hills. The table

Of Muddukayray. on which Muddukayray lies is subject for some months in the year to excessive high winds, and indeed is never quite free from them, but any slighter inconveniences they may cause, are fully compensated by the agreeable coolness, and delightfully pure and elastic air which they superinduce, and which

during October and the three succeeding months, recall the remembrance of an European atmosphere.

Of the districts below the ghauts.

This immense ridge of hills so remarkable in the natural History of Hindustan, appears a barrier raised by nature to divide climates; while the districts above enjoy a comparatively mild temperature, those below the ghauts from November to May are burned up with a torrid heat; its violence is somewhat allayed in the more Western parts from their proximity to the sea, but Umr and Sooleeay situated immediately at the foot of this range of mountains, where those refreshing breezes do not penetrate, experience all the violence of a scorching sun with nothing to moderate its fervor; this extreme heat promoting excessive evaporation, and loading the air with miasmata arising from putrid vegetable matter, renders these districts unhealthy.

Seasons.

The seasons throughout this territory are the same as those experienced on the coast of Malabar and Canara, they may be divided into two—the rainy and dry. The north-west monsoon sets in generally at the commencement of June, and the rain descends in torrents with but occasional periods of intermission, for the three succeeding months, during which time the country is buried in dark and gloomy vapours, frequently rendering the sun (it is said) for weeks invisible.

The south-east monsoon impelled by the prevailing winds, makes its appearance in October and November, it is however, by no means violent, it raining only at intervals during those months; from the commencement of December to the end of February no rain falls, and the sky is seldom obscured by clouds. The sun becomes more powerful during this period, and the verdure of the opener parts disappears for the three succeeding months, the heat gradually increases, tempered however by strong western winds, and a constant succession of showers. To conclude, the dry season may be considered as beginning in December and ending in May; and the remaining six months as the rainy one.

Estimation of climate as to salubrity.

The climate in a general sense (with some local exceptions) cannot be considered as unfavorable to the human constitution; with a sky and temperature varying only with the different seasons, it possesses but in a slight degree (although bearing a great conformity in physical circumstances) those injurious qualities for which that of Soanda is remarkable. The hot months are considered the most insalubrious, the rains it would appear precipitating the noxious vapours; the monsoon is not at all injurious to the natives, but is represented as being uncongenial to foreigners residing in the country during the continuance of it. Indeed the climate is said to be extremely unfavorable (as a permanent residence) to the inhabitants of the plain, and nearly as much so to those belonging to Malabar and Canara; of the large number that were transplanted by Tippoo to replace the ancient inhabitants, and those who during the various wars were forcibly carried off from Mysore and fixed as cultivators in Codugu, no large number has survived the change, the extreme humidity caused by the rains with which the country is deluged for a part of the year, in the course of a few seasons generally affected the inhabitants of the open country who have been necessitated to settle here; and in like manner, the native of the Western coast unable to withstand the transition from the warmth of his own atmosphere to the cold and heavy dews which for some months, he must experience amongst these hills, never becomes completely inured to the change of temperature. The indigenous population (who are represented by their neighbours as possessing some of the amphibious qualities of their Buffaloes) feel, as has been observed, no bad effects from the violence and long continuance of the rain, or the cold and damp which succeed it.

Diseases endemial ones.

The natives, like most Indians, conceive almost all their diseases to be caused by the waters* they may happen to use, and much no doubt is ascribable to so powerful an agent whose purity is effected by the soil through which it passes. The endemic diseases of the country are

* The account of a hot spring given in the accompanying note may not be unacceptable. I accidentally omitted to put it in its proper place. A hot spring situated close to the boundary (below the ghauts) and within a few feet of the Irruday Holay may merit some notice. A wild mythology that loves to assign every phenomena at all removed from the common course to the intervention of the gods thus narrates its origin:—

however few and not remarkable for their appearances or fatality, the principal one attributable to the influence of the climate is fever, produced rather it is probable, by exposure to a damp and impregnated atmosphere than arising from the effects of water; though the people do not appear remarkable for longevity, the usual term of life does not seem to be circumscribed by the effects of climate, and notwithstanding they are for a great part of the year exposed to the influence of the marshy exhalations arising from the fields on the borders of which they live, they may be called healthy, and subject only to

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Rama and his brother Lutchmun when about returning from their wars in Lunka, proposed performing some religious ceremony on the banks of the Pinswunnir Priajee where it passes Irruday, and previous ablution being required the Subta Rishie were commissioned to make the necessary preparation. These holy personages having purified the place by their prayers, fixed three golden vases, from which flowed a similar number of springs, on the spot now occupied by the reservoir. Rama, from some circumstances indistinctly stated, passed the holy tirut unmindful of its purifying waters. The seven patriarchs, at whose command they had arisen, immediately removed the vases from mortal view, but the spot where they are buried is still indicated, by bubbles marking the spots from whence the springs issue; there are many other miraculous circumstances attending the History of this fountain which it will not be necessary here to relate.

Celebrated as Holy, the spring is visited by a large concourse of people particularly at the jutra or annual feast; to the splendour of its origin however and the reputed sanctity of its waters are attributed all the medicinal merits it may possess. Its fecundating qualities hold the first rank in the catalogue, and this fountain has the character of enjoying the happy prerogative of being a specific in cases requiring its prolificating aid. It also is represented (a virtue of less doubtful reputation) as serviceable in instances of fever, and cattle are said to be much benefited by drinking from its salutary stream.

The bason in which the spring discharges itself is about ten feet square and two deep, it leaves a slight whiteish incrustation on the edges of the reservoir, but is perfectly clear and quite devoid of that ochrous appearance and filmy surface that would indicate its being impregnated with Iron, the water has no taste peculiar to itself, but a sulphurous smell arises from it; this is more particularly remarkable in the earth at the bottom of the reservoir which in appearance and odour resembles wet gunpowder. Copper remaining in it a short time is discoloured and becomes black as if burnt.

The body of water at all times remains much the same, the spring however is remarked to be more forcible and of a higher temperature at the period of the new moon, it continues in this state but for a very short time.

The general heat (which is rather tepid than warm) throughout the year except in the above mentioned instance which I had not an opportunity of verifying, is invariably the same being wholly uninfluenced by the seasons in this particular; numerous small fishes live in its waters, it however destroys those of larger growth.

The Thermometer gives the following results as to its temperature, being the mean of measurements taken during three successive evenings. Atmosphere $76\frac{1}{2}^{\circ}$, River $78\frac{3}{4}^{\circ}$, Spring $96\frac{3}{4}^{\circ}$.

such infirmities as they would be liable to in any other country.* Their doctrine of diseases is by no means complex, and their medical nostrums still less intricate; they consist in the application (principally topical) of a few simples of traditionary efficacy whose properties are not easily reducable to any distinct virtue, their ideas of specifies are confined and fanciful, nor do they seem to possess much knowledge regarding the medicinal powers of plants; before the introduction of the variolus infection they are represented as having suffered considerably from the ravages made by the Small Pox. The contagion seems however now to be pretty generally propagated amongst them.

Soil, Culture, Rural economy.

It is not intended here to retrace the particulars of the mode of husbandry prevalent amongst these hills, the observations previously made on this subject will have given some general idea of it, but the rural economy of the Inhabitants appears to admit of some few additional remarks, and perhaps may serve further to illustrate their situation.

Arable Lands, how occupied.

The arable lands in most instances are tolerably equally divided, there being no great *jagheerdars* or considerable Land-holders; whatever may have been the former state of Codugu in this particular † the troubles to which it had been exposed appears to have had the effect of an Agrarian law in equalizing this kind of property, the cultivated lands are occupied in severalty, but the wood and pasturage within the boundaries of the village (itself a little community) are the common possesions of those inhabiting it. The general extent of the farms in the upper country is not considerable, those of the smallest yielding a hundred and fifty or two hundred, the medium and common sized five hundred, and the largest from twelve to eighteen hundred or two thousand Bhutties.‡ Farms of this extent however are not

* The squalid appearance of the Inhabitants of Umr and Sooleay would lead to a belief that they are an exception to the observation.

† Stones marking the limits of what at some remote period have been Jagheers and which shew them to have been extensive, are frequently met with.

‡ The extreme inconsistency of the information received as to the space occupied by a Bhutty, prevented its area from being ascertained; a Bhutty is 80 Pukka seers.

general and only in possession of the relations of the Rajah or Officers of his Government, to whose situations lands are always annexed.

Stock of a Farmer

The stock possessed by a farmer considered rich, does not exceed seven or eight ploughs at most, those in moderate circumstances have from three to four, the latter may be the average number.

Cattle of an indifferent character.

The defects which pervade their agriculture are it has been seen, equally remarkable with regard to their cattle; these are however rather numerous but of an indifferent breed, a wealthy cultivator will have twenty bullocks and three or four male buffaloes to assist tillage, also fifteen or twenty cows, and a few female buffaloes; the produce of the two latter when made into ghee (boiled butter) forms one of the few superfluities which the Ryot has to dispose of; this and the quantity of manure (an object of great importance) created by so large a herd is the motive for multiplying them to such an extent, as with the exception of ploughing, they are in no other way profitable to the owner or capable of assisting him in his rural occupations.

Servants Prædial and hired ones.

It will be seen that the chief agricultural labours are performed by slaves or prædial servants of whom some account will be given; the better class of ryots generally leave the operations of husbandry to them, merely superintending, as they are not often under the necessity of personally assisting. In Codugu proper the farmer seldom finds it necessary to hire servants. In Yailsowra however it is more common, a laborer receives here for a day's hire, working from seven o'clock till sunset, with some little period of intermission in the middle of the day, two hounees of rice, value about 3*d*; if engaged for the year he gets a blanket, two handkerchiefs, a course piece of cloth, two pagodas and a daily meal of dressed rice at his master's house; if paid entirely in money, he receives something more than six pagodas, a sum exceeding small when it is considered that more than two-thirds of it are required to support him; specie however is rarely given, rice being the general estimate of all labour, and frequently entering into the smaller details of commerce.

Farms in the districts below the ghauts.

The arrangements with regard to farms below the ghauts differ in some few particulars from those above; they are here generally on a large scale, though not more than can be profitably managed by one landlord—their slaves are more numerous, and on them almost exclusively devolves the business of culture. A wealthy ryot will employ from ten to fifteen ploughs;* by far however the greater portion have only four or five, the quantity of stock kept by the cultivator here, is not so great as that common in the upper country. In Poottoor the means of breeding cattle are wanting, as the intense heats destroy for a great part of the year all herbage; Sooleeay shielded by its woods from the effects of the sun preserves its pasturage better and is enabled to rear a greater number.

Areca gardens by whom occupied, what produce.

The Areca gardens which constitute the most valuable kind of heritage in these districts† belong in almost every instances to Brahmins; some few from Higa,‡ but the greater part belonging to Tullava. In these plantations, are reared promiscuously sooparee, betel leaf, pepper and plantains; these articles produced in abundance, meet generally a ready sale; this species of husbandry is very advantageous, indeed the marks of an easy and lucrative cultivation are discernable. The estates of which the gardens form a part, have in most cases grain lands belonging to them; the Brahmins however, incapacitated in some measure by the nature of their religious prejudices from assisting in the more active duties of the cultivator, generally let out this part of their property; the modes of doing this are various:—on mortgage, for a compensation in money, or for a share of the crop; this latter is the most prevalent, the tenant always retaining the largest portion.

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* A Plough is capable of cultivating about 4 moodas or nearly five acres. The mooda is here the land measure and is equal to forty two seers.

† It has been mentioned, that neither the areca nor cocoanut palms will grow above the Ghauts, this is the more curious as the face of the country differs in nothing from Soanda and Bilgy, of which sooparee is at least a staple production: situation and soil apparently favorable for their culture abound, bnt all attempts made to rear them have been unsuccessful. These Palms sometimes grow, but they are slanted and produce no fruit.

‡ Generally known as the country near Gokuru. This caste are particularly skilful in the management of Gardens.

The grain lands. The grain lands are in most instances occupied by the Bunter caste, an industrious race who here form the largest class of proprietors; they generally cultivate with their own stock the whole of their estate, or at least only let a part of them out in cases of exigency.

Tenures. The protracted vicissitudes to which this principality was subject during the reigns of Hyder and his son, the destructive inroads of the former and rigorous severity of the latter, which at one time nearly extirpated or carried away the whole of the inhabitants, appears with them in some measure to have destroyed the remembrance of private property in land, at least that undoubted right by which the proprietor alienates his estate without restriction. The late Rajah on again coming to authority divided all the arable lands amongst his adherents; many of the original owners no longer existed. On the appearance however of such claimants they were invariably reinstated in their patrimony, thus in some measure admitting a right in the soil; such a right however was understood as rather authorized by long custom, than originating from any claim of a more abstract nature.

Private property in Land unknown in Codugu proper. In Codugu proper the proprietor cannot sell or devise his lands; they have nevertheless generally in a practical sense, every other characteristic of landed property retained by prescriptive right: they are transmitted to their descendants, looked on as an heritage that in justice could not be disputed, and equally valued as if held by a more legitimate tenure, possession rarely fluctuates, property of this nature is subject to no additional imposts, and the cultivator while he continues to pay his proportion of the annual assessment cannot, without a violation of established prejudices, be removed without his consent; such a tenure gives as much of the security of permanency to property as can be expected in a country where the will of the ruling chief is uncontrolled by Law; but the transfer of land by sale or conveyance, without which it cannot be considered as private property, is as far as I have been able to learn in no instance practiced, indeed property of this nature does not often change its possessors, and when it does, the sanction of the chief is requisite, in whom consequently must now exist the abstract right in the soil.

It appears probable that private property* in land was at some distant period more perfectly recognized in Codugu than it now is, conquest no doubt has produced the change that may have taken place in this particular, but the attachment of the people to their fields evince, that the sentiments necessarily attendant on this species of possession have undergone no alteration; all escheats and unoccupied land belong in every instance to the Chief.

But the feelings attached to this kind of possession still exist.

It has been seen that a military tenure is the condition on which the aborigines hold their lands, and the same tenures are generally annexed to such grants as may be made them exempt from almost all burthens, the species of service enjoined by this tenure, is consonant with the habits and character of the people, is considered as a mark of distinction by them, and the services required are rendered with alacrity and promptitude.

Aborigines hold their lands by a Feudal Tenure.

Those districts below the ghauts belonging to this Territory forming part of Canara, though under a different rule, have in common with it the same institutions. The state of landed property in that province, from which I am led to believe the lower districts differ in no material particulars, is too well known to require here many observations on it. The right in the soil is generally admitted to be entirely vested in the proprietor, (a system of occupancy conducive to every desirable improvement) the rare instances in which he absolutely sells his ground, his unwillingness to make even a temporary transfer of it, and the general solicitude with which landed property is universally regarded, sufficiently indicate the value placed on it.

Tenures below the ghauts.

In nothing is this Principality more remarkable, than the extreme lightness of its land tax, which appears to have been imposed at a period of obsolete antiquity, and, unaffected by the various causes that have

Assessment

* Colonel Wilks speaking of this kind of possession says that it exists in its perfect form in the provinces of Canara, Malabar, and the principalities of Coduga and Travancore.

produced a change in this essential point in the surrounding countries, remained like its Inhabitants, unaltered amidst the revolutions they experienced.

Average of it

It has been observed that the spirit of feudalism does not admit of a burthensome taxation and Codugu would seem to justify the remark. The aborigines hold their lands on an average at an assessment of 10 *per cent.* on the gross produce, this in numerous instances (such being the currency in which services are rewarded and the manner in which the favor of the chief is generally, if not always evinced) is diminished at certain decreased rates, till, possessing a jagheer, the holder is exempt from all demand of taxation; after this manner about one fourth of the cultivated lands in Codugu proper have it is said been appropriated, that is, either rent free or at a very trifling assessment.

Reduced Assessment Jahgeers &c.

The ancient adherents of the late Rajah who aided in expelling Tippoo were thus rewarded; there are it will be believed no allodial land, in consideration however of this easy tribute, the proprietor is liable to all feudal and other services he may be called on to perform.

Assessment paid by the inhabitants not Indigenous

Those Inhabitants not of the indigenous caste of the country pay 12 *per cent.* on the gross produce of their grounds, but though entirely exempt from military duties, they are obliged to discharge numerous personal services and servile labours to which the former are in no instance subject.

That levied on the Ceded Districts

The benefits of this easy land tax paid by the rest of Codugu has not been extended to the districts ceded by the Company in 1804, which in this important particular remain in the same state as they were at the period of the transfer, and consequently they are assessed at a rate considerably beyond the other parts of the country; similarly situated with at least a portion of their neighbours, this inequality produces none of the bad effects that might be expected to result from such disproportionable burthens.

It must be observed that the manner in which the assessment is made, tends to increase though not nominally, the proportion that has been stated as paid by the Ryot. In Codugu proper it is on the principal of the produce which the ground yields, and in the lower Districts the same, but ascertained by the measurement of it, nature of the soil &c. In the former instance in fixing the amount to be levied, the produce is established by the revenue officers on some acknowledged principles, the measure used on these occasions is termed Bhutty, which is universal throughout Codugu proper, and contains 80 pukka seers, every hundred Bhutties produce (each Bhutty is calculated generally worth one Rupee)* is respectively taxed ten and twelve Rupees; the mode adopted must in many instances operate unequally and the standard thus fixed exceeds it is said almost always the quantity yielded; thus a Ryot is taxed as cultivating land to the extent of any number of Bhutties when in reality the actual produce will fall short of the amount specified. I am led to believe that this extreme valuation is very general, and it may perhaps increase the assessment to 6 or 8 *per cent.* still however leaving an ample and liberal share to the proprietor, who in almost every instance cultivates his own lands. The monied rent is only imposed on Wet cultivation† the Ryot sows what dry grain pulse, tobacco &c., he pleases on the high grounds giving to the Cirkar some small proportion of the produce. The tax on gardens, that is those attached to habitations, is paid in kind, each village agreeable to its extent furnishing a certain part of their produce at stated periods, the abundant portion of vegetable and fruits (articles entering so largely into the diet of the natives) thus constantly commanded, together with a large quantity of Rice produced in the several estates of the Rajah, is no doubt the reason that food on all occasion enters into a part of the wages of every description of public and private servant belonging to the chief. If to the Land Rent as has just been noticed be added a tax on Bazar

Mode of levying the assessment.

Extreme valuation

Tax on Gardens.

* The husk is removed from the rough rice at a loss of about 50 *per cent* this reduces the Bhutty to forty seers the general value of which may be a Rupee.

† Nunjerajputtun is an exception to this observation, the chief produce of this District being the dry grains common in Mysore, the assessment is necessarily laived on them.

shops, and the *Saiee* or transit customs in which are included those duties paid for all articles brought for sale at the different periodical fairs, the catalogue of the fixed imposts as far as I have been able to learn will be closed. It cannot be denied however that the inhabitants of Codugu, independent of the established cess, are subject to occasional irregular contributions, which it is neither easy particularly to specify or limit; these miscellaneous demands must of course be influenced by circumstances, sometimes partial, at others general, but I am led to believe frequent in recurrence; they assume various forms—fines, douceurs, either in money or kind, and personal services do not form the least disagreeable article in the enumeration of such contributions; in fact, they are represented as harassing in no trifling degree, and it seems probable they would be gladly exchanged for any less fluctuating system, though it might entail an increase of the established taxes, indeed, security against exactions equally uncertain, vexatious, and liable to abuse, must be considered as cheaply purchased by any sacrifice of means, at all consistent with comfort. The foregoing remarks it may be observed refer only in a slight measure to the aborigines, but are quite applicable to all the other classes of inhabitants.

Irregular contributions.

Every inducement is held out for the occupation of waste lands; if they have not been cultivated for some time they are exempted from assessment for two or three years, and if cleared from the forest, held rent free for a much longer period. In both cases the settler meets with assistance and the terms are sufficient to reimburse him for the expenses of a new undertaking; notwithstanding these advantages, and the easy assessment to which lands are eventually liable, nothing but extreme necessity induces the inhabitants of the neighbouring countries to seek a refuge in Codugu; emigrations from them into it are nearly unknown. The climate and a general aversion to these mountaineers, and above all a dread and dislike of their Government are objections sufficiently strong to deter them from choosing such a residence.

Inducement held out to occupy waste lands.

The assessment is paid in specie in the four months, succeeding the harvest, and its realization

Realization of the assessment.

is easy and sure. The cultivation is particularly open to the attacks of wild beasts; remissions however are generally made in all cases that appear to call for such an indulgence.

Observations on the population.

A knowledge of the country however minute, will not admit of any inferences being drawn as to the number, however it may as to the density of its population. Indeed the dispersed state of the inhabitants ought to produce a diffidence in even conjecturing as to their numbers; no direct information could possibly be acquired on this point, but the subject is sufficiently interesting to justify a few remarks.

Reasons for believing it to have been more extensive than at present.

Though there are discernable, no monumunts to attest the existence at any remote period of a very enlarged population, there are reasons for concluding it must have been much more extensive than at present. The country retains evident marks of having been at one time portioned out into numerous minute divisions, though now no longer known or scarcely remembered, as such extensive lines or breast works at once displaying the character and perseverance of the people,and perhaps the disposition of the ruler, carried with incredible labour over the steepest hills, is a further illustration of this remark, and indicates a belief that these mountains must have been populated by an industrious and numerous race, and their fertility producing an easy subsistence, a circumstance so favorable to increase, together with their aversion to migrate, will strengthen the idea, that the numbers of this remarkable tribe have undergone considerable diminution.

Causes of its diminution.

Much of this is to be attributed to their wars with Tippoo, who pursued with relentless rigour the extermination of a race he found it so difficult to subdue; nothing could apologize for, or even palliate his atrocities on this occasion, unless indeed, the mandates of that faith which he took such violent means to inculcate, might afford a warrant for such a proceeding. That the efforts of the Sultan in extirpating them were prosecuted in the spirit of implacable hostility, is evident from the circumstance that the chief of Codugu could at one time bring into the field, twelve

thousand* men, but on the renewal of hostilities under Lord Cornwallis in 1792 he was only capable of raising four thousand; the other resources of his country being proportionally deteriorated. † A long continuance of peace has however recovered it in some measure from the effects of the desolation spread by the armies of Hyder and his son, and the population will doubtless be replaced by more tranquil years; it is at present far from exuberant, the late Rajah anxious to remedy this evil, and but little scrupulous as to the means, in all his predatory excursions carried off a portion of the inhabitants, who appear invariably to have formed one of his articles of contribution; the country below the ghauts experienced the effects of his re-populating system, his depredations extended as far as Buntwalla‡, which seems to have been visited with more than ordinary severity. This ardour to increase the number of his subjects led him to discourage the odious custom of Polyandry, he married his subjects to all his female captives, and should they have had the misfortune to lose their husbands, he extended his care to them till he could provide them with others: and took the most rigorous measures to prevent the possibility of emigration.

Measures taken to replace it

There is no means of judging distinctly what proportion the Codugus bear to the other part of the inhabitants, but there seems reason for believing that they may form a third of the population. The extent of country denominated Codugu proper is the only portion occupied by the aborigines, comparatively few of the other castes are to be found in this space. The Northern and Western part of this tract may be considered as tolerably inhabited particularly the most mountainous portion. It continues to merit this character till passing the parallel of Veerajenderpett, thence it decreases in

Proportion that the aborigines bear to the other inhabitants, what parts they may occupy.

* *Vide.* Divomes Narative of the wars of Tippoo Sultan.

† The late Rajah charges Prince Tippoo with having at different periods either destroyed or taken away 111,000 of his people, natives however are never scrupulous on the point of numbers and those here given appear most exaggerated. 12,000 of the families of those who escaped the sword were dragged from their houses and had been kept near Seringapatam, but on the approach of Lord Cornwallis to that place, eluded the restraint in which they had been held, and sought again the safety of their mountains.

‡ *Vide* Buchanan's Mysore.

density, and in the whole of Kiggut Naad is meagre and scanty, indeed to a degree quite inadequate to the cultivation of the arable lands in that district. A large extent along the Eastern boundary is wholly unoccupied.

Yailsowra and Nunjarajputtun by whom inhabited, density of their population.

Yailsowra is well inhabited, principally by the Sivabuctre tribe of whom there are a small number in the vicinity of Soamwarpett. Nunjarajputtun is occupied by the different Hindoo castes common in Mysore, and has a favorable density of population.

Of that of Umr and Sooleeay,

This remark will not extend to the talooks of Umr and Sooleeay, indeed the inhabitants are so thinly strewed over these districts as to give it the appearance of being half depopulated; to a bad climate, indifferent soil, and the ravages of the Sultan may be ascribed this deserted appearance.

Pootoor how inhabited.

The districts of Pootoor adjoining to the latter and stretching to the Western boundary, exhibit a much more prosperous aspect, and present the most compact and dense population of any other part of the country. The Bunter is the predominant tribe in the lower districts. Brahmins however form a large portion in those parts of Punjee, Bullaree and Sooleeay where the areca plantations are met with: the remainder of the population is composed of different sub-divisions of the more impure castes, slaves or prædial servants forming the most important portion.

General density of the population of Codugu,

On the whole this principality is very thinly inhabited, the nature of the country is not perhaps favorable to any exuberance in point of amount, its present numbers however, are below even a medium standard when compared with the capabilities of the soil, and extent of territory and space, which could with ordinary industry, be brought into cultivation; apart however from wars and attached to a soil that so easily supplies their wants, population

must be in a progressive state of advancement; with the exceptions that have been made, it is tolerably and equally distributed over the whole surface.

Its probable amount.

From all the indirect data that has been collected as to the amount of the inhabitants of this principality, I should be induced to fix it at about forty thousand souls, this would give a little more than eighteen to the square mile; a population that cannot be considered but as extremely thin and meagre.*

The opportunities afforded for making those observations necessary to form a just estimate of the character of its inhabitants were extremely confined, and my intercourse too limited to enable me to learn experimentally at least much of their domestic life, or any of those characteristic distinctions requisite to obtain a knowledge of the people. Led however to believe that little is known of this mountainous race (though I pretend not to offer much that could illustrate their history,) a few cursory remarks may present some incidental views of them. In drawing this slight and imperfect sketch of the population of this little state, the variety of its formation may render it desirable to speak of it under separate heads; the indigenous offer the most interesting subject.

Charactor of it.

Codugu proper is inhabited by a race distinguished in numerous striking particulars from their neighbours, but though presenting in many instances a remarkable contrast with those occupying the plain, the character attached to them is doubtless, the result of the physical circumstances in which they are placed; they are a tribe more from position than genealogy, and cannot be said to be of distinct origin, though marked by many singular peculiarities.

Of the Indigenous.

The Codugus for such is the appellation by which this tribe is

* Judging from Soanda (a country remarkable like Codugu in many particulars, which has a density nearly double the portion here stated and affords a good comparison, I should not be inclined to think the standard here given, at all exaggerated.

distinguished* present an anamoly in the history of the mountaineers inhabiting the Western ghauts. They as will be imagined, are totally ignorant of their own origin, nor are there any grounds that could justify much speculation on the subject. It may however be fairly presumed that they are an ancient race. Their country holds out but few temptations to invasion, and its mountains secure it in some measure from the encroachments of conquest, its appearance shaded by immense forests, the marked peculiarities of its population in some of their institutions, appearance, customs, and language, all conspire to stamp with a venerable air this hilly tract and its inhabitants; and while the picture they present naturally leads us to assign them an era of great antiquity, a lively curiosity is awakened as to their origin, which however is involved in an obscurity, that leaves but few traces by which it could be removed; but their early history must be so much the province of hypothesis that it is neither desirable or necessary to attempt it.

Their peculiarities.

Judging from some similarity of language, it may be conjectured that these mountaineers were a colony from Mulliallum, and their affinity in some points to the inhabitants of that country gives strength to the supposition that their descent may be deduced from such a source with some probability of truth. Insignificant in point of numbers, shut in by hills, and without the spirit or temptation of commerce which so much tends to wear off the distinction amongst people, they have remained an unaltered race; and the singular policy of their Government which evinces an anxiety to keep them separate, added to their slight intercourse with the neighbouring countries, and their entire devotion to agriculture, must prevent them from mingling with the general community, and promises to retain long unmixed by foreign shades, the habits and peculiarities that distinguish them.

Probable origin.

Caste.

It is not easy to say what exact place the Codugus should occupy amongst the Hindu castes. They have generally been received as a division

* It is a singular circumstance deriving the denomination of caste from position or rather the name of their country, it is quite unknown amongst the other tribe of Hindus.

of the Nair sect: some resemblance in character has doubtless led to this supposition, which however is quite erroneous, as they have no pretention to rank with the higher classes of the Soodra tribe. They are represented with more appearance of probability, as belonging to the same order as the Tiers of the Western Coast, and consequently must be placed even below the lowest classes of the Soodra division; they nevertheless are not wanting in some of the feelings of the pride of caste.*

Division.

Though known under one general denomination, the Codugus are divided into several communities, but there are only two principal classes, which however in no measure separates them into professions or ranks, all enjoying equal consideration and advantages, the divisions are the Ammy Codugu and Codugus, the proportion of the former is small, perhaps not more than a fourth; they hold the first rank, and diet amongst the Hindoos being the criterion of eminence in such cases, their purity is sufficiently established by their forbearance from animal food; in the practice of this precept they emulate the abstinence of the brahmin and like him wear the janewar or thread, but never officiate as the priesthood. The gradations of society are marked by few distinctions, none enjoying any large share of credit but the chief; those arising from property are not numerous, and from rank or power still less, the condition of the subject is in all cases the same: there is no authority except that given by the service of Government, but this can scarcely be said to form an intermediate rank; in every essential point that constitutes character, all are on a level; but for a short time subject to foreign control, society retains the the stamp of Hindu institutions, but slightly tinged by Mahomedan usages, indeed the character of these mountaineers is

Ranks.

Character of the Indigenes.

* The Tiers dont pretend of to be of the Soodra tribe, but acknowledge themselves to be of an inferior race called Paneorma. *Vide Buchanan's Mysore.* There are so many instances in common, that we might be led to suppose both claimed a similar origion, the Tiers are not particular in point of food, drink distilled liquors, marry after the age of puberty, admit of a plurality of husbands and direct their chief devotion to Bagwutty.

quite that of the Hindu (somewhat stronger marked) and though the shades of it are diversified by natural causes, it is a difference more accidental than specific; with that of their neighbours of course it will be expected to present some dissimilarity in those points that must be influenced by the government and other circumstances to which they are exposed, but it has no distinction in the particulars of prejudices and opinions which accompany it.

The Codugus are naturally sharp and intelligent, but of a crafty disposition, and of a reserved, shy and jealous deportment, with the same propensity to mendacity as all Hindus, and a total disregard to morality: in this instance they are in no measure chargeable with the vice of dishonesty so often the concomitant of falsehood; strangers alike to fraud or theft, they are accorded the merit of being faithful in their engagements, and equitable in their dealings, an abundant subsistence may perhaps have this favorable influence on their probity; they are of hardy habits, active and industrious, and have much of that spirit of enterprize and perseverance in execution, that often characterizes mountaineers; they are remarkable for an almost feudal fidelity, and a devotion to their chief that seems to absorb within its vortex every other duty, and which neither folly nor crime appears capable of weakening, an obedience to his commands appears to be considered as a primary virtue and most imperious duty. It is perhaps difficult to account for this singular adherence to their Prince, at least there is reason for believing it must be considered more as a necessary virtue, than any particular attachment to his person. Hereditary prejudices, the detached state of society, and perhaps above all the events of their history, have combined them into one body in which but little diversity of sentiment or interest prevails; there appears amongst them much of that concord and unanimity that goes to form a clan, and the spirit which influences such an association, is as much towards the chief as the community. Their dissimilarities to their neighbours and other circumstances attending them, promise long to keep alive these feelings.

The most remarkable feature in their character is the martial spirit that animates them; military merit is a quality in high estimation, and courage considered as the first of virtues, they may be said

to be armed almost from their childhood and the feelings attending a profession of them are inculcated and enforced throughout their lives, occupied either as soldiers or peasants, war and agriculture seem their natural pursuits; they leave the business of the merchant and artist to other castes; no evil arises from this union of soldier and husbandman, nor are there many traces of that rough and savage disposition that might be supposed to arise from such a mode of life, and such as often mark the manners of a military class. There are some points of conformity in their characters with that of the Nairs, both, though not soldiers, are devoted to arms, but the Nairs want a sense of personal dignity, and are in other points of view very inferior, cunning, deceitful, and often treacherous and cruel; they are strangers to the gallant spirit of generosity, and delicate sentiments of honor for which these people are celebrated. Those feelings which attach the highlander to his mountains, and that fondness for which subjects of small states are distinguished as having for their country, is here equally remarkable. The Codugus are singular for their local predilections the character of their pursuits and the nature of some of the institutions under which they live, naturally secure their attachments to these wilds.

Education.

Addicted to husbandry their only education consists in acquiring a practical knowledge of it: the numbers whose attainments are of a more exalted kind are almost limited to the officers of Government, and their acquirements are by no means of a comprehensive nature; the body of the people as will be believed are wholly untaught, a circumstance naturally arising from the nature of their avocations, their want of instruction however scarcely leaves room for regret, as the usual results of ignorance—stupidity, inertness, or an addiction to vice, forms no part of their character; they are unacquainted with anything relating to the surrounding countries, their sequestered situation, raising barriers between them and their neighbours, by whom they are but little known, and this imperfect acquaintance has served but to render them feared and disliked; they entertain but a contemptible opinion of the inhabitants of the plain, and the sentiment as usual in such cases, is said to be pretty mutual; to this absence of communication, and unsocial feeling, may perhaps be partly attributed

the habitual distrust with which foreigners in general are viewed by these mountaineers, who thus detached form an insulated community.

Their manners present none of those symptoms of savage life frequently met with amongst the other mountaineers of India, and but few of its excesses, the ordinary domestic virtues are practiced amongst them; their intercourse with each other is marked by an expression of complaisance, and their demeanour is mild; if not courteous, they are in no way remarkable as having the rude nature of highlanders, and their pretensions to civilization, and progress towards refinement, would appear in most points equal to the inhabitants of the plain, from whom generally they are not distinguished by any peculiar or discriminate mode of life. Of the few usages in which they differ from them, their mode of marriage seems to offer the greatest contrast; amongst these mountaineers is observable, the extraordinary custom of a plurality of husbands, a family of several brothers having frequently but one wife; the rise of this singular institution is involved in fable, nor can the imagination fancy a cause capable of producing such an effect. It has been ascribed to want of means, but in no part of India is a family viewed as burthensome, and this would appear an insufficient reason, particularly in Codugu, where the necessaries of life are in great abundance. If however such was the origin, the cause no longer exists, but superstition often maintains local usages after the circumstances to which they owed their birth had ceased to operate;* this custom is deduced by tradition from the five sons of Pandoo the heroes of the Mahabarat.† It is general throughout Bootan, known amongst the Csingalese and said to be traced in several countries from Thibet to Cape Comorin. The Codugus generally marry after the age of puberty; the nuptials of the eldest brother are first celebrated, and the lady in all cases yields a consent to become the wife of the younger ones,

Usages, manners, &c.

Polyandry the customs from whence deduced.

* It could scarcely have arisen from a disparity in the number of the sexes, although it is said in parts of the Peninsula where an accurate census has been taken, an excess of male above the female population has been found to prevail. In the Canara Collectorate containing a population of 396,672, the excess of males was 16,594 nearly one twenty-fourth. *Vide* Buchannan.

† *Vide* Wilks.

who when circumstances will permit are married successively, their spouses being in turn no less accommodating. Each brother has equal claims to regard, nor is domestic felicity interrupted by an unequal division of favors; it is difficult to say by what rules the transfer of them is guided; the indications of the lady's regard however are pretty distinctly evinced, a sword suspended to the door of a chamber shews that her affections for the time are engaged to its owner, and a similar weapon hung opposite to a closed apartment, forbids intrusion; this singular matrimonial system so inverting the idea of Mahomedan bliss, and so repugnant to more civilized usages, though now practised is not so general as it was at an earlier period, and there is reason to hope that in the course of time it may be discontinued. Another connubial usage prevalent amongst these Mountains may deserve mention. This is receiving wives from the palace; the women disposed of in this manner have been in some way or other escheated to the chief who bestows them on his subjects; the brides thus obtained are denominated Circar wives; the custom is still in force and the phrase common.

As to their domestic economy, diet, &c.

It will not be necessary minutely to state the ordinary detail of domestic economy, as practised by these mountaineers; there being but little peculiarity in it; they are rather indiscriminate in the article of diet, and appear but slightly restrained by prejudices in this particular; their principal aliments however are rice, vegetable, and a little dry grain imported from Mysore; the portion of animal food that enters into it, is in most cases the produce of the chase, their woods abounding in game of which they are indefatigable in the pursuit; absence from strong liquors does not appear inculcated by their prohibitory maxims, they indulge largely in the use of them, though not chargeable with any particular excess: artificial spirits is an indispensable article on civic festivals, and deep potations are allowable on such occasions, when all join with equal ardour and devotion.

Amusements.

Though dwelling in so scattered a state they are not remarkable for the absence of social virtues, the nature of their amusements are of a character

sufficiently rude and not such as here to merit much notice, the most remarkable of them is their dance which may deserve a short mention, more perhaps as being a species of recreation quite uncommon amongst Hindoos than in any particular singularity it presents. The performers joining hands form a ring, in the centre of which stand the musicians (always some of the party), a Codugu song aided by the music of some small drums, regulates the movement; the whole party joining at intervals in a rude chorus. Each performer carries a chowree (or some substitute for it) which he moves in unison with his body; this is changed in the second part of the dance, for two small canes, which each strikes against that of his neighbour, always observing due measure, the last movement is much brisker and more animated, this diversion is general, indulged on all occasions of rejoicing, and the spirit of the performance in which all take an active part, indicates the estimation in which it is held; they have no other active games peculiar to them.

Burials.

The Codugu burn their dead, but their obsequies are attended by no remarkable forms, the corpse it is said is dressed in its best apparel, decorated in its military habiliments, and after some noisy ceremonies committed to the flames. Posthumous reputation is not unknown, and great merit never fails obtaining, an entrance into the Hindoo Pantheon. The head of a village in this manner is thus sometimes deified. His ashes are collected and deposited in a monument erected on the skirts of the town, it is formed like a house, in the vestibule of which are seats for the accommodation of the villagers, who frequently meet there. Images rude as the structure itself, generally adorn these rustic monuments of departed worth, they are viewed with veneration, and as the Codugu readily enlarges the list of his protectors, receive the same homage as is paid to the Grama Davities or *Dii Lares*.

Religion.

The religion of the Codugus is Hindooism, with most of its trifling and puerile mythology. Their ignorance necessarily subjects them to all the illusions of its superstitions, which however here from circumstances have a weaker hold over its votaries; indeed the creed of these moun-

taineers it may be said, is one of large dimensions; their ideas of religion are loose and undefined, nor are they over scrupulous in the performance of those observances it prescribes. In point of ceremonial there is no distinction, and it is here accompanied but by few objects that strikes the senses; their religious edifices being of the meanest structure. The proper deity of the caste is Siva, who under the name of Maha Deo appears worshipped throughout most of the hilly parts of India. Numerous minor ones Gopa, Bagawutty, Coondamma, and a long list of Bootas or infernal spirits share their adoration. Placing but little confidence in lonely austerities, they never become Sunneashees or Biragees, or indeed never enter into the mendicant tribe; their chief is considered as their gooroo or spiritual director.

Persecuted by the Sultan.

These mountaineers were visited with a more than ordinary share of that intolerant zeal which characterized the last Mahomedan Sovereign of Mysore, the records of the persecution to which both they and the Nairs were subjected form the most disastrous period of their, and most sanguinary, of his history: eclipsing the many enormities by which the reign of the Sultan was distinguished.

The crusading spirit of Tippoo, seems to have led him to consider it an imperious duty to enforce the doctrines of the Khoran, as he extended the limits of his empire; but the inviolable attachment of the Hindoo to his own mild religion, forbade the hope of a voluntary conversion to a new faith, though one, that has been justly characterized as "giving a large scope to the passions of the mind and enjoyments of the body," the polemical animosity of the Sultan could not be appeased, but by an adoption of his own belief, as a substitute for that which he found established amongst these mountains; and as in cases of this nature, the end was considered as sanctifying the means, he resolved forcibly to convert them to it: this resolution was carried into effect with relentless severity, and there is reason to believe, from the rigorous measures pursued in the promotion of so barbarous a design, that the whole of the tribe underwent the rites of Mahomedanism, nor did the Rajah himself escape so degrading a ceremony being forced to undergo a similar initiation.

No remains of the Mahomedan faith found amongst these mountaineers.

Though Tippoo enrolled so many proselytes under the banners of the prophet, he appears to have impressed them with no taste for his doctrines: conversion however voluntary, is generally effectual, and the Hindoo thus shut out from his own caste, becomes a true believer; but the ancient creed amongst these mountaineers does not seem to be of that austere nature as to pass so severe a sentence on those unwilling converts to a foreign belief; all have been received within the pale of their ancient faith, nor are there any relicts observable of their imperfect conversion to the religion of Mahomed, although diffused so widely, and enforced so rigorously.

Person, appearance, &c.

The appearance of the Codugu is marked by no very harsh distinctions from that of their neighbours, they have all the Hindoo features, are of an active figure and vigorous form of body, of the ordinary stature, upright, well made, and with a complexion rather fair than dark, and conformation of person more spare than robust; their exterior generally, admits of but little variety; personal deformity is quite uncommon.

Dress, singularity of the costume.

In nothing are they more distinguished from the inhabitants of the plain than in the peculiarity of their dress; a costume so remarkable excites a curiosity as to the cause and period of its adoption, but nothing is known on these points; one so dissimiliar to that worn by their neighbours doubtless has originated with the Tribe, as the caprice of fashions is unknown amongst a people equally invariable in their customs as modes; their garb (called coopsa) is comfortable and of a much more substantial nature than the Indian one, in general it has a very picturesque appearance though not apparently the most suitable to the country, or the active life of those wearing it, as it is requires to be tied or held up when a quick motion of the body is necessary. It is extremely simple, consisting merely of a large wrapper or shirt, open in the middle and reaching half way down the calf of the leg, it is rounded off at the neck, has long wide sleeves, and is bound tight round the body by a waist-band or narrow sash; a pair of short drawers sometimes is worn under the coopsa. Their turband is of a

peculiar form—large, flat at the top, and covering a portion of the back of the neck, the cap worn over it is an innovation, having been added as a sort of military distinction by the late chief; it is the particular mark of duty and distinguishes ranks by its colours, but has a grotesque appearance, and is not conspicuous for either its utility or elegance.

Codugu is not remarkable for cleanliness.

The Codugus are not observable as exercising the domestic virtue of cleanliness: their women are particularly filthy in their person which is ungraceful, and in no way distinguished by the elegance of contour that usually marks the Hindoo female; their dress is somewhat singular, being tied the reverse of the common mode, this is done in commemoration of some event, or in compliance with some superstitious tradition. The vest is made of strong cloth always doubled, both it and the turband are invariably white, that of the whole is uniform (except a very few, made of broad cloth always presents from the chief) there not being the slightest difference in make, shape, colour, or almost quality, of any rank.

Ornaments, display of wealth, &c.

It is in the Toorung or belt, girdle, sword, knives, and decorations of a similar nature that they discover their pretensions to rank, or riches. Their arms and appendages belonging to them being generally valuable and embellished in proportion to the wealth and station of the owner. They frequently wear the rood-racksha or bead necklace only used by the followers of Siva, are often seen adorned with bracelets made of gold or silver, these in every instance, are the gifts of the chief for some services performed.

Character of the other castes.

Of the other part of the population, but a brief mention will be necessary; they resemble their neighbours in all the chief constituents of character; that of the Hindoo of this part of the Peninsula is much the same or but slightly diversified. Of a gentle and inoffensive disposition, they are distinguished as possessing many amiable and useful virtues, and excelling in all the milder occupations of life, yet

indolent and sensual; all retrospect of the past is absorbed in the present, the enjoyment of which is not disturbed by any anticipation of the future, or anxiety about remote concerns.

Brahmins. There are scarcely any Brahmins in Codugu proper (the contrast between it and Mysore in the above particular is striking), the qualities for which this class of men are remarkable have here no scope for exertion as all the public offices are selected from the indigenes; indeed, this sacred caste are held in but low estimation by these mountaineers. The late chief it would appear, had no ordinary dislike to them, nor does the present one seem much more favorably disposed; their number below the ghauts is more considerable, but they are there seen as cultivators, deriving a subsistence from rural labors; their manners are simple, and they are more remarkable for the useful virtue of industry, than conspicuous for that pliant and intriguing character for which the caste is so much noted.

Lingait. The Lingaits like the Codugus, are found only in the country above the ghauts, where they are numerous; they are here seen as cultivators (the greater part belong to this body) or merchants, and are more distinguished for shrewdness and activity in the latter, than perseverance or industry in the former character: they are of the Soodra tribe, and bury their dead, but the sect, so numerous throughout Mysore, is too well known to require an enumeration of the particulars that mark them.

Christians. A colony of Christians settled at Veerajenderpett though forming but a small part of the population, may deserve a moment's notice. They are about two thousand in number, came originally from the Konken, and appear to have been some of the few who escaped the violent zeal of the Sultan, and sought a refuge in these hills, at the period when he determined on extending the faith of the Prophet over all his dominions, and as is well known, began this fanatical project by the conversion of the native Christians* in it. Those here

* Upwards of sixty thousand Christians ara said to have been forcibly converted to Mahomedanism by this barbarous zealot, the execution of this design appears to have been commenced in about 1784.

are under the church of Bombay, a small chapel has been built and its services are performed by an ecclesiastic from that place; the condition of his flock however is far from flourishing, the greater portion of them are employed in the manufacture of arrack,* an avocation that bespeaks the estimation in which they are held. Christianity has impressed no very awful sense of religion on its rude followers, who are subject to all the degradation attaching to a profession of it in Eastern countries; but a small share of the morality it inculcates is observable, and its votaries seem still to retain most of their ancient superstitions; indeed if either the condition or character of these followers of it be taken as a criterion, the most sanguine could scarcely hope much good to result from a more general conversion to its divine doctrines; every tolerance is shewn by the Rajah, and the Priest is in some measure supported by the Circar.

Bunters, some of their customs.

The Bunters form the principal body of cultivators or land-lords in the districts below the ghauts; they are a sect peculiar to Tullava and one of the highest rank of Soodras; diligent, persevering, and of simple manners, they are addicted entirely to agriculture. They are divided into two sects: the Jain who is ranked amongst the Chettry tribe, and who practices the abstinence of the Brahmin, and the Masady Bunter, who lower in rank, and less fastidious in diet, indulges himself in the use of ardent spirits; amongst them like the Nairs, filiation is reckoned from the nephew by the sister's side; this line of kindred is not chosen because the real father is equivocal, but it would appear to be in compliance with immemorial custom, and the usage presents a remarkable example of the powerful influence of manners and prejudices, over opinions and feelings.†

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* From Rice.

† This line of affinity is derived by tradition from one of the "Pandoo Princes who conquered Canara, he was the son of the king's sister and from that circumstance is said to have established the line of hereditary descent in the conquered country in the nephew by the sister's side." *Wilks.*

The practice however singular was not unknown in other countries, it was common in Africa, see Charlevoix, and it appears to have been at one time prevalent amongst the ancient Germans. Tacitus tells us "The relation of the sisters, children to the maternal uncle is said to be the strongest tie of consanguinity.

Lower classes.

There are numberless other caste divisions of the Soodra tribe who form the large body of minor farmers and cultivators; they are equally industrious, orderly, and laborious, but are distinguished by no peculiarities from the same class of men in the neighbouring countries.

Musselmen.

Of the numerous Musselmen whom Tippoo settled amongst these hills on the expulsion of the ancient inhabitants, but a few now remain; and of these scarcely any are cultivators, being generally employed as peons or servants; some Maupeelays are found in the district below the ghauts.

Koodiaroo a rude Tribe.

A rude tribe called Koodiaroo are scattered thinly throughout the woods; they are nearly in a state of nature, and have but a trifling intercourse with the more civilized inhabitants; they occasionally cultivate the tops of the higher hills and employ themselves in extracting the juice of the palm tree, and collecting wild honey, yams, &c. The manners of these savages are inoffensive, and their number is very limited.

Mendicity, Vagrants, &c.

Mendicants are rarely seen, and Vagrants of any description are scarcely ever met with.

Prædial slavery.

The lower class of inhabitants, or those dedicated to the severer labours are slaves (*Adscripti glebæ*). Prædial slavery exists in a greater or less degree throughout all the possessions of Codugu; the wretchedness of the lower classes bears a melancholy contrast with the comparative comfort of their masters: born in a state of vassalage the most degrading, this unfortunate race is condemned to a bondage the most oppressive, and from which there is no hope of escape.

Those consigned to it, their situation, value, &c.

The caste of people consigned to prædial slavery in Codugu proper are known generally under the term Yerravaru. This tribe appears to have originally come from Mallialum, and though ranking amongst the lowest class of Hindoos, is considered on this essential point as superior to the Whoolairoo, the Pariahs of the Western Coast. Annexed to the soil, they are viewed as property equally with the land they till, and like it considered as patrimonial inheritance; the landed proprietor possesses generally an equal pro-

portion of both sexes, and the children in most cases being in the same condition with the parents, there are strong motives inducing him to promote marriage. The number of his servants will of course be in the ratio of his means. Three or four may be the medium possessed by a Ryot, although it is by no means uncommon to see that number increased to eight or ten, they are employed principally in the cultivation of rice, and live in huts near the fields where they carry on their work; connected by some ties to their masters, they are rarely transferred from one to another; conveyance by sale though in some instances practised is by no means general; a slave if young and well capable of labour is valued at about seven Pagodas, which sum is increased if he be married and has a family; the dominion of the owner over their persons is considerable, but his own interest is too much concerned to admit of its being exercised with any great severity; they receive no pay, are allowed but little clothing, and frequently a meagre subsistence.

Appearance of the Yerravuru.

The person of the Yerravuru is diminutive, his complexion dark, and his whole appearance carries with it an air of wretchedness; his garments consist of a scanty cloth bound round his loins, he wears no turband, and his hair (rarely cut,) tied in a knot on the top of his head gives him a wild and savage aspect; among this race many were observed whose conformation bore a remarkable resemblance to that of the African: their thick lips and compressed nose, though both these features were considerably softened, rendered the analogy so singular, that enquiries were made as to their history, but no satisfactory information regarding it could be obtained.

Prædial slavery below the ghauts, observations on it.

Prædial slavery in the districts below the ghauts, differs but in few particulars from that above; it is general throughout Canara. The numbers here condemned to this state of servitude are very considerable, and are in a state of degradation the most complete; themselves the object of universal contempt, they are divided into three classes, each considered baser than the other; holding the last place in society, they are employed in its meanest offices, and led out to work with the cattle; they are looked on as below the animals who share their toils, they possess no lands of

their own, but the cultivation is carried on almost entirely by them. From three to five may be the number possessed by a proprietor of a small estate. Though it cannot be said that they are treated with severity, the general tenure of their existence subjects them to great hardships; they are rarely sold, but are frequently given as a security for money borrowed, this is the most general mode of transferring the usufruct, and one above all others likely to produce the greatest wretchedness: the mortgagee has the benefit of their services for the time and this is considered as equivalent to interest; the value of a slave here being trifling as has already been mentioned.

Person of the Whoolairoo.

The physical appearance of the Whoolairoo is materially affected by the privations attendant on his mode of life; his complexion is of an exceeding dark hue: a scanty diet and coarse fare, renders him puny, squalid and diminutive, although he is sometimes capable of undergoing great fatigue.

Remarks as to this kind of rural vassalage.

The class of people just described have scarcely any idea of a future state; religious ceremonies however are not unknown amongst them, as they are sometimes seen to adore a rude stone, set up as a visible representative of the Deity. The state of prædial slavery here traced, has some conformity with that species of rural vassalage yet known in Poland and parts of Russia. The institution of castes however which places the servant at such an immeasurable distance from the master, leaves no room for the comparatively easy condition that may exist, where there is no such distinction to separate them. The Codugus and other inhabitants do not treat this race with the same abhorrence shewn them by the Nairs; they are allowed to approach them on all occasions, and contact is not supposed to carry with it defilement.

The Prædial servants of the cultivator obliged to perform the business fo the Circar.

The servants of every ryot are held at the disposal of the Circar and their services given, as a right generally admitted. Each cultivator supplies a certain number in proportion to his means, and the Parputty of the Naad is charged with all

arrangements regarding them. Every district furnishes a successive relief within prescribed periods, and fifteen days is the time dedicated by each individual on these occasions to the Public service; this requisition extends to the district below the ghauts. The body of labourers thus always collected is generally employed at the capital, where works of some description or other are constantly going forward. No compensation is given to the owners of the servants thus employed; a portion of them are termed kooshee or voluntary (a great misnomer) and consequently get no wages, the remainder are paid at a very low rate: while employed they are fed by the Circar. This system presses with considerable severity on both masters and servants, particularly the latter, who feel and consider it a serious evil; * and there are numerous other instances in which the one is obliged to give, and the other to perform, the business of Government without any remuneration being received on either part.

Adds materially to the wretchedness of his lot.

That this mountainous tract should have a dialect peculiar to itself is a phenomenon deserving some remark: the attainments of a philologist would be necessary to enter into those enquiries which so curious a subject deserves; no attempt will here be made to investigate its Etymology but perhaps a few brief remarks may be desirable.

Luanguage remarks. on it.

The dialect spoken amongst these hills is known only to the Codugus, its use consequently is limited to a few people and it cannot be considered as the channel of intercourse with any but themselves; there is no data by which to establish its antiquity, nor can scarcely a well founded conjecture be formed as to the origin of it, unless from the apparent affinity it bears to the Mallialum, we are entitled to conclude that it is most probably derived from it, and that the alterations it has undergone have been caused by the detached and ignorant state of the society amongst whom it prevails.

The language of the Codugus has much of the harsh and disagreeable sound of the Malabar spoken on the Eastern Coast, it is unwritten and

That of a rude people.

* They are frequently to be seen in flocks of twenty or thirty sometimes more, going to, or returning from Circar work, and their wretched appearance cannot but excite pity.

like most oral dialects scanty and meagre ; there are but few abstract terms, and even the names of objects of sense are borrowed (somewhat modified in the use) from other tongues. In short it appears evidently that of a rude people, and has no claims to be considered as a primary language. Indeed from its similarity to the Mallialum (a knowledge of the one implying some acquaintance with the other) there is but little doubt that it may be classed as cognate with it ; it is however indebted to the Canarese and has many terms in common with the Tamil ; in fact it may be said that the dialects spoken in the countries all around are accessary languages : the significancy of the words borrowed undergo but little change, though somewhat altered in the pronunciation.

Has no peculiar alphabet.

Having no alphabet, the Canarese character is always used, and their own or that language written indifferently ; the Native Officers of Government, whose attainments alone reach thus far, comprehend both perfectly : the former is used in all internal intercourse, the latter necessarily is the medium in all external connections, and may in some measure be considered the language of business the correspondence of the court with other Governments is in Persian. Canarese is generally understood, as also Mallialum but more imperfectly. There are no traces of the Hindoostanee that may have been introduced by Hyder's conquest.

Time how divided.

The division of time and the arrangement of the year, is similar to that prevalent in Mallialum, whose calendar is the one that adjusts it ; the Era, however is different. The inhabitants of the Western Coast dating from that of Parrasaramma, while that acknowledged here is the Calli-ugue ; the distribution of the minuter periods of time is after the native mode, at the capital however the day is divided in the European manner : the names of the months no doubt originally the same as those of Mallialum, have some of them been slightly altered, others entirely changed. The following table shews the months, together with the European and Mallialum corresponding ones :—

*MENOLOGICAL TABLE.*

1816 and 17.

| Codugu Months. | Mallialum Months. | Dates. | European Months. | Dates. | Codugu Months. | Mallialum Months. | Dates. | European Months. | Dates. |
|---|---|---|---|---|---|---|---|---|---|
| | | 1 | September | 14 | | | 1 | March | 12 |
| Kunneea | Canni | 18 | | 1 | Meeneear | Mina | 21 | | 1 |
| | | 31 | October | 14 | | | 30 | April | 10 |
| | | | | 15 | | | | | 11 |
| | | 1 | | | | | 1 | | |
| Tooleear | Tulam | 18 | | 1 | Yeddi-meear | Mayda | 21 | | 1 |
| | | 30 | November | 13 | | | 31 | May | 11 |
| | | 1 | | 14 | | | 1 | | 12 |
| Birchiar | Virchica | 18 | | 1 | Candeear | Ayduma | 21 | | 1 |
| | | 29 | December | 12 | | | 31 | June | 11 |
| | | 1 | | 13 | | | 1 | | 12 |
| Durmeaar | Danu | 20 | | 1 | Andray | Maytuna | 20 | | 1 |
| | | 30 | January | 11 | | | 32 | July | 13 |
| | | 1 | | 12 | | | 1 | | 14 |
| Mariar | Macara | 21 | | 1 | Kukkeera | Carcataca | 19 | | 1 |
| | | 29 | February | 9 | | | 31 | August | 13 |
| | | | | 10 | | | | | 14 |
| | | 1 | | | | | 1 | | |
| Coom-beear | Cumbha | 20 | | 1 | Sineear | Singhium | 19 | September | 1 |
| | | 30 | March | 11 | | | 31 | | 13 |

Arts, Imperfect state of, &c.

The arts are in the rudest state of simplicity, nor do they ever appear to have been in a greater degree of advancement; the handicraft occupations of their neighbours are not generally practised though they have abundant leisure for so doing. The Codugus are unskilled in all useful inventions, and exhibit no ingenuity; indeed they are averse from disposition to any sedentary employment; in a primitive

state of society their actual wants are soon supplied, and they know none of those desires which alone can encourage the promotion of arts and advance civilization; they have however kept progress with the wants of the people, who are quite satisfied with such accommodations as the rude industry of the few artificers amongst them can furnish: of these few, none entirely devote themselves to any particular trade, relying more on their labour as cultivators than on their skill as mechanics.

Manufactures nearly unknown.

Manufactures of any description are almost unknown in Codugu; the arms of every kind with which the indigenes are furnished form the only exception to this observation, as they are fabricated within the country; most of them however are given by the Rajah, who retains about him some excellent artificers; the agricultural instruments are of too rude a structure to require much dexterity or knowledge in the formation of them.

It will be believed that but little skill or taste can be employed upon their houses, and that no great share of architectural ability is necessary for the erection of them: their style and mode however is equal to that of their neighbours, but they must be considered as deficient in the business of carpentry, in which from the abundant supply of timber which their woods afford them, it might be supposed that they would exhibit some skill.

Of their agriculture.

Of their agriculture—that first and most useful of arts—a sketch has been given; like the other parts of India, it admits of great improvements, and if a large surplus produce be a criterion of the success with which it is managed, a favorable idea must be formed of their skill in it: but this abundance is attributable to the richness of the soil, not to the exertion of the cultivator.

Commerce.

Codugu affording in abundance all those necessaries of life that are of primary utility, produces some superfluities valuable in a commercial point of view. Though some parts of it are in point of locality well

situated for carrying on an advantageous traffic, many causes operate to confine its commerce within a very limited channel.

Obstacles to it.

Carriage so necessary to the existence of trade, is attended with numerous impediments; roads of the first necessity to its extension, and indeed a great means of improvement in every respect, are scarcely passable, and tend to render transport difficult, both as to internal and external circulation; a large portion of the population is averse to trade, fixed to the spot they cultivate, they know but little of its activity or intercourse, and feel neither its interests nor necessities. The few wants arising from the social connections which such a state of society render indispensable, are easily supplied; satisfied with the produce of their soil, which gives them no variety of superfluities to dispose off, they do not possess the means to procure, nor have they the taste how to enjoy foreign commodities. The monopolizing spirit of the chief adds to those natural obstacles which oppose an extended commerce, the few more precious articles of merchandize being entirely engrossed by him.

Internal traffic, periodical markets.

The internal traffic is carried on through the medium of periodical markets; this species of fair is common in Mysore, and differs in no particulars from the hauts of Bengal. The people bring the produce of their farms and woods—rice, butter, ghee, honey, betel nut, (from below the ghauts) gram, (from the more open parts) poultry, fruits and vegetables of all kinds, and a variety of condiments much used in their diet; and receive in exchange steel, iron, and the various implements of that metal required in husbandry, coarse cotton cloth, gunnies, cumblies, and the dry grains common to Mysore, saltpetre, betel leaf, tobacco, jaghry, also some date toddy. From Tellicherry, they get coarse blue cloths, dates, cocoanuts, oil, salt and salt-fish; these fairs are well supplied, and the poorer inhabitants generally barter one commodity for another, having but little specie amongst them.

Periodical markets such as have been described are necessary in a country where there are no towns, and with a population so scat-

tered. The districts below the ghauts, though in these points similarly situated, have no such institutions. The various religious festivals that occur at the different places of worship being almost invariably accompanied by a fair, compensate in some measure for their absence.

Marts, Veerajenderpett, &c.

It has been seen that Veerajenderpett is the only mart of consequence in the country; situated on one of the principal roads in this part of the Western ghauts, its locality as a thoroughfare renders it particularly well calculated to unite many commercial advantages, and would serve as an *entrepot* for the merchandize of both Coasts; at present, however it is a place of very secondary consideration as to any general commerce. Muddukayray surrounded by hills and difficult of access is unfavorable for trade, and indeed can scarcely be said to possess any.

Exports.

Rice—the principal product of the country, is its chief export; as far as I have been able to learn about fifty thousand bullock-loads of it are yearly exported into Mysore, but the largest quantity goes to Malabar and Canara; the extent of country from Mangalore to Tellicherry receives a constant supply. Fifty thousand bullock-loads are annually exported to each of those places, and almost all this is the property of private individuals; salt and money are taken generally in return.

Character of the Codugu rice.

The rice grown amongst these hills is said to be comparatively tasteless, and of a coarse and large grain; it is however imported for the consumption of the inhabitants of Malabar and Canara, who find it profitable to export a great part of that produced in their own districts to Bombay, the Gulf, and the Red Sea. Tellicherry and Mangalore are the chief ports from which it is shipped. The Codugus are no carriers, the people of Mysore and Mallialum bring their own carriage for what they may require. The most favorable period for the purchase of rice is immediately at the commencement of the harvest in the end of November or beginning of December; from this

period till towards the close of January it is to be got in abundance.*

Exports below the ghauts.

The principal exports from the districts below the ghauts, consist in pepper, areca-nut,† rice, cocoanut-oil, and tobacco.‡ Iron, cloth, some cattle, &c., are taken in exchange.

Spices.

The spices of Codugu, which form a principal article in the catalogue of its commercial wealth, rank amongst the spontaneous productions of the soil.

Cardamoms.

Cardamoms hold the first place as to quantity and estimation; this valuable plant which has the peculiar character of being considered of the best quality when self-produced, is found it may generally be said, on nearly the whole face and summits of the ghauts coming within this territory; some parts of this extent have a more favorable locality than others, those bordering on Naku Naad (embracing a considerable distance North and South of it) produce the greatest abundance, the ghauts in the before mentioned district are the most fruitful; the whole produce of the country is derived from the above sources as none is cultivated. The cardamoms, and indeed all the produce of the woods exclusively belong to the Rajah.

Where found.

Its growth.

The growth of this plant appears confined to this part of the Western ghauts; a considerable degree of elevation would seem necessary to mature it, as it is not met with in the interior of the country, nor indeed on any level much below the summits and higher parts of the sides of the ghauts. Itseems to thrive best in cold and humid situations

* Rice during the season is sometimes sold at the periodical markets for upwards of fifty seers the Rupee. This extreme cheapness is perhaps attributable in some measure to the limited means of the poorer cultivators who to discharge the demands of Government, bring a great deal of their grain at this early period of the season thus overstocking the market.

† About four hundred candies are annually exported, each candy sells for thirty Rupees generally.

‡ Two hundred candies of this article is yearly purchased by the Collector of Canara at about eighty Rupees the candy.

and where there is a rich earth or mould; it is found generally in its greatest luxuriance in those places were trees have fallen from decay and covered the spot with their leaves, or where timber has been burnt: thus indicating that a soil impregnated with manure is necessary to it; it requires but little attention to ensure success, there is not the appearance of any care being bestowed on the plants, indeed they are so numerous, that it would be almost impossible to attend to them, the requisite air and heat desirable to promote their vegetation finds a ready access to them without any artificial aid.

The cardamom of these hills differs but in few particulars from the garden one, it however has a much more luxuriant stem, generally reaching to nearly eight feet high; it comes to maturity in about the fourth year and dies after yielding two crops, the first of which is the most abundant; the produce yielded by a cluster is not always the same, but sometimes reaches to a seer, and the period for collecting them is also variable. It may be said to begin in November and continue to January—some are gathered at the commencement of the rainy season; they are dried in the sun and always preserved in capsules. The cardamoms are collected by the prædial servants of the Rajah, they are guarded with the utmost care, and have a regular establishment for the purpose of attending them; the space in which they are found is divided into portions termed Mullas, each under charge of a Parputty, who oversees and registers the produce of it; the principal part if indeed not all, of the spices produced in the country is exported to Tellicherry, being generally sold to some of the wealthy Maupeelay merchants of that place, and the purchase being almost always made at Muddukayray, they are at the expense of its transportation.

Period of collection.

The Codugu cardamoms are next in point of excellence to those of Wynaad* which are esteemed the first quality; and this valuable commodity may almost be said to be native to those two countries, as

Character of the Codugu cardamom.

* The cultivator there divides his crops of cardamoms with the Circar, and has sufficient profit to induce him to continue the culture.

the few districts in Mallialum in which they grow yield but a small quantity. The average annual produce of Codugu is said to reach about one hundred and twelve Tellicherry candies, each candy consisting of six hundred and forty pounds, and valued at from eight hundred to a thousand Rupees.

Pepper where found

Pepper is the next most important article: it grows spontaneously in the districts of Umr, Sooleay, and in great abundance on the lower declivities of the ghauts, it is also an extensive article of culture in the areca gardens of those parts; the more elevated country would not appear congenial to it, as though the vines are common, their fruit is in low estimation. The pepper of spontaneous growth is the property of the Rajah, as is also part of that yielded by the gardens in Sooleay, many of these plantations have it is stated been forfeited by the desertion at different times of their original owners; indeed the whole produce of the country is monopolized by him, as when the market is favorable, he becomes the purchaser of all belonging to individuals, to whom a very inadequate price is given.

Monopolized by the Rajah.

Pepper grown in the gardens.

The distinction between what is grown spontaneously and that which is cultivated in the areca gardens is not material, the value of the latter being but in a small degree more considerable. It will not be necessary here to speak of the physiology of the pepper plant already tolerably well known. It seems the peculiar product (as regards the Peninsula) of the Southern part of the Western Coast, as the plant is not, it is believed known to yield fruit beyond the 15° of North Latitude.

The pepper vine will survive from twelve to twenty years. It renews itself, the shoots gradually forming into stems: the decay of the old vine is scarcely perceptible; the annual supply of fruit experiences but little diminution, and it has been accurately ascertained, that the plant will thus propagate itself, and continue to yield the ordinary crop for a period of forty years. It is of course known, that black and white pepper are the produce of the same vine the former only undergoing a different preparation; not being collected till perfectly ripe, it is then immersed in a preparation of chunam and water which destroying the outer coating,

leaves the corn white. Eight months are necessary for the fruit to attain perfection; the plants blossom in June or July, and are collected at the end of January or February.

Average yearly produce.

The whole of the pepper produced in Codugu may amount annually to about four or five hundred candies, each five hundred and forty pounds; a candy is valued at about eighty Rupees.

Sandal Wood.

Sandal wood is the produce of the more open parts, being found almost exclusively in Yailsowra and Nunjarajaputtun; it is not met in the interior or below the ghauts, at least only a few straggling trees are discernable in those parts; this like all the other valuable produce of the country belongs to the Prince: each head of a village is responsible for the care of that portion growing within his own limits. From twenty to twenty-five years is necessary to bring this tree to perfection. It requires a pebbly, dry, hard earth, and when found in a richer soil, has but little perfume. The sandal tree is generally felled at intervals of four of five years; the preparation necessary to fit it for sale is simple. That portion of the Mysore country bordering on the Eastern and part of the Northern limits of Codugu, produces a large quantity of this article, which is said here to be found in its greatest perfection. The sandal of Codugu in the immediate vicinity of those parts will of course merit a similar character;

Quantity produced.

the quantity produced however is small, not being on an average more than two hundred candies; the value of a candy may be estimated at about one hundred Rupees; the whole is of spontaneous growth.

Cinnamon.

The best description of wild cinnamon is found below the ghauts, but even that is of an indifferent qualtity, and can scarcely be said to form an article of export.

Imports.

The imports of Codugu* are exceedingly limited, consisting merely of cumblies, of coarse piece goods, salt, and the various minor articles that have been noted as imported at the periodical markets.

* With the exception of salt the entire food of the inhabitants is found within the country.

Remarks on the commerce of Codugu.

Sufficient has been said to shew, that the commerce of this principality is very confined, more so than perhaps would be inferred, from its extent; there is no carrying trade, indeed it is merely limited to exchanges, the produce of the lands and some few exotic superfluities, being given for such domestic necessaries as the people do not possess or cannot manufacture. The imports for this purpose, are on a very limited scale; a more general intercourse, and the removal of some restrictions would doubtless render the trade of this little state more flourishing; but the habits of the people must undergo a material change before it would become of any consideration, or offer an opening for Europe commodities.

Balance of trade.

How far the balance of trade may be in favor of, or against Codugu, it is difficult to say, as access to the information from which conclusions on the subject might be drawn is not attainable. It may however be remarked, that, admitting no luxuries or comforts but those of the rudest and most primitive kind, the wants of the people are confined within a narrow compass; and the produce of their fields giving them some superfluities for which they have a ready sale, it appears probable that the balance of trade is not against them.

Coins.

This government has no mint, nor are there any coins peculiar to the country; those of Mysore and the Western Coast are current in it, and are received at the ordinary rate of exchange. Accounts are kept in Sultanee or Baudry Pagodas, the Surat Rupee, Kontaroya or gold fanams, bily or silver fanams (coined and current in Mallialum), and doodoos and cash (the two latter copper); no smaller coins are in circulation.

Weights measures, &c., variety of them.

The weights and measures are established by no fixed standard that should regulate the whole, but are subject to great variations, in different places, both as to purchase and sale.

The following Table is only generally applicable to Codugu proper. Within this space the Haunnee and Bhutty are the universal grain measures, and in them all accounts regarding it are kept; the Seer is divided into several parts: its basis is a bulk of grain, equivalent to the weight of eighty Rupees.

Grain measure in Codugu proper.

| | | | | | | |
|---|---|---|---|---|---|---|
| 1 | Mannah | = | ½ | Pukka Seer. | | |
| 2 | „ | = | 1 | Seer. | | |
| 4 | „ | = | 2 | „ = | 1 | Haunnee. |
| 20 | „ | = | 10 | „ = 5 | „ = | 1 Small Pan. |
| 40 | „ | = | 20 | „ = 10 | „ = | 1 Large „ |
| 160 | „ | = | 80 | „ = 40 | „ = | 4 „ or 1 Bhutty |

27½ Rupees = 1 Seer
40 „ = 1 Maund.
20 „ = 1 Candy.

The above Seer is the Circar one, there is however another less than it, also in use.

Below the ghauts the Seer is only twenty-four Rupees weight. The following table is applicable to some parts of those districts:—

24 Rupees = 1 Seer.
40 „ = 1 Maund.
20 „ = 1 Candy.

Pepper and Suparee are sold by this scale; in other parts the Seer is twenty-six Rupees weight, and the Dhurra equal ten Seers is in use.

The measures below the ghauts are equally various, the following is the most common:—

42 Seers = 1 Moodan.
42 „ = 1 Corge.

Grain measure in the lower districts.

The Moodan or Muddy is the universal grain measure in the lower districts; the Seer here mentioned differs from 80 to 84 Rupees in weight. The measure in Yailsowra does not vary greatly

except in some of the terms from Codugu proper those in ordinary use are :—

2 Seers—1 Haunnee
3 Do—1 Coolug
20 Do—1 Cundy.

Land measures.

Of the land measures it was impossible to get any satisfactory information; that given was so inconsistent, as sufficiently to shew a disinclination to communicate any thing on the subject. The land measure of Codugu proper is known throughout its extent by the term Bhutty; this is understood as that space of ground which will produce such a quantity of grain; in Yailsowra, Cundikay and all the lower districts, Mudday is both the dry and land measure.

Long measures.

The system of long measures prevalent here has not been fixed by any very nice rules, those in general use are the cubit and span, to determine which the arm and hand are respectively used.

Distances, mode of computing them.

Distances are computed by the difficulties the road may present, and the time requisite to traverse it, more than its actual length; they are also calculated by sound, thus 'as far as a man can halloo' or 'as a horn can be heard,' which from the reverberation of the wood and hills is a long distance, and the Natives have a very peculiar manner of calling or shouting. The coss in the more level country may be estimated at three miles, but in the hilly parts a little more than two.

Valution of the coss.

Government.

The Musselman dominion under which Codugu passed, was too transitory and unstable to change the old institutions by which it had for time immemorial been governed. The rule now in force is of a mixed nature: it is something of the feudal, something of the patriarchial kind, but in this latter instance vesting prerogatives in the chief, greatly beyond the bounds of paternal rights; indeed as far as regards him, like all other Indian states, it is entirely absolute "admitting of no relation

but master and slave." It has however some peculiarities that may argue a claim to antiquity, and suggests the idea that it exhibits, perhaps somewhat modified, the relicts of a mode of rule that may at one time have been common throughout the whole of this mountainous tract, but is now known only here.

Its complete dispotism.

The Chief of Codugu exercises an authority that knows no restraint, but his conscience—a control not always powerful enough to curb his extravagances or excesses, from which there is no security; indeed he would seem to interpret very literally the royal maxim that ascribes infallibility to the ruler. He shares in common with the gods, the homage of his people, and a more than ordinary portion of Eastern humiliation is observed towards him; he is approached with a reverence due alone to the deity, and addressed with all the servility fear could yield, or despotism claim; in his presence (in which no subject dare be seated or indeed within the precincts of his fort) the subject clasps his hand as in the act of prayer (the last sign of slavish vassalage); and he is accosted in a language quite correspondent with this suppliant attitude; his subjects know no duty more imperious than attending to his mandates, which received with veneration are executed with singular precision, and his projects of whatever nature seconded without enquiry; nor would the most presumptuous hazard an opinion as to the propriety of his commands or actions; but fear alone produces this instantaneous compliance with his will however capricious; and obedience is maintained by an exemplary severity that however it may command submission, cannot create affection

Situation of the people.

The rigorous exercise of such unbounded power will of course be tempered by customs and usages, which having the force of law, and sanctity of religion, must challenge some respect, but the real situation of the people is complete slavery; under so arbitrary a sway, safety of person and permanency of property must depend on the precarious will of the ruler; political freedom forms no part of the elements of an Asiatic system of Government, nor perhaps is it desirable it should; but the inhabitants of this little state are interdicted from almost any share of that practical liberty which their neighbours enjoy.

Severity not exercised by the minor authorities.

Though the Government of Codugu conveys the most abstract idea of despotism, it must be characterized as more capricious than elaborate in its rigour; and whatever excesses the personal character of its head may lead him into, they are not by any means carried through the minor sub-divisions of power, the Prince alone enjoying the prerogative of indulging his caprice at the expense of humanity; in short the spirit of the Government is that it should be feared, and the principal is literally supported by the fact.

Anxiety to conceal the affairs of the country.

It would be difficult to convey a just idea of the anxiety shewn to conceal the most minute trifles relating to the country, and equally so to account for a distrust not more extreme than unfounded; this indiscriminating jealousy excites the greater wonder, as nothing can be more complete than the dominion enjoyed by the Native authorities within their own limits; not the slightest interference of any description being exercised to influence the internal economy of the administration.

Measures taken to secure silence regarding them.

The means adopted to secure secrecy on state affairs are of a very efficient nature; throughout the reign of the late Chief, and probably long before its commencement, the transactions of Government, or those of the reigning family, were positively prohibited as topics of even private conversation among the inhabitants; this fundamental law is observed with such strictness, that it has the effect of imposing a complete silence throughout the whole body of the population, on every subject except that of the most ordinary nature. The present Rajah is represented as enforcing this state maxim with unabated rigour; solicitous on this subject a disciplined system of espionage has been established by him more effectually to secure the observance of this law; the breach of it is a crime to which no mercy is extended*

* There are numerous stories current that might be adduced in support of these remarks and were the generality of the belief a proof of their veracity, there would be little hesitation in crediting them. A few however will answer all the purpose of illustration for which alone a recital of such is desirable.

General charactor of the rule.

It will be readily believed that there are but few, indeed no opportunities of learning those particulars from which conclusions could be drawn as to the direct operation of such a rule, or the extent of the severities practiced. The general tone of the administration however is by no means ambiguous; a system of unremitting coercion or rather intimidation, is exercised over all; it occasions an implicit obedience throughout every rank, but the individual distrust and apprehension which such a Government of necessity must produce, are too striking to be mistaken, and do not require the concurrent testimony of those living in the vicinity, to strengthen the inferences that must necessarily be drawn from such appearances. The princes of Codugu, it would seem had always been remarkable for ruling by the scimitar; the late Rajah who usually made his own caprice the standard of equity,

The anxiety to conceal the internal policy of the country could not be stronger evinced than in the case of Faqueerodeen, a Moonshee of respectability who settled at Muddukaray in the life time of the late Rajah, to whose illegitimate children he acted as tutor; some time subsequent to the death of his old Master finding his situation at once irksome and unsafe, he solicited permission, a few years since, to proceed with his family to Mysore. Aware of the difficulties that opposed his wishes, he left no means untried that could overcome them but without success; to admit of the departure of a man whose long residence in Codugu gave him a knowledge of the affairs of the country was not a part of His Highness' policy, and the unfortunate teacher persisting in his wish to retire, fell a victim to his temerity; himself and family to the number of fourteen persons being it is said indiscriminately murdered, as the only means of appeasing the alarm which his departure would have created.

Another instance will suffice to shew the same jealous and sanguinary disposition. About the period the above transaction took place; Byranjee, a respectable Parsee merchant, and a great favorite with the late Rajah, having suffered some indignity, felt disposed to leave so insecure a residence, and after repeated applications obtained permission to quit the country; he proceeded to Veerajenderpett, remained there a few days, and thence set out for Mysore, but was waylaid on the road and assasinated by the emissaries of the present Chief.

Other instances might be added which shew whatever attachment he may profess to the British, he equally dreads their power and fears experiencing it. I have been confidently told by many Natives that some years since when one of H. M's. Regiments were about to leave Cannanore for some other Military Station and as it was then conjectured, would march through Codugu as the most convenient road, he immediately concluded on learning the proposed route that the object was to seize his country and could be with difficulty be persuaded from openly manifesting the extreme alarm he felt.

placed but little value on the lives of his subjects, whom as the sanguinary insanity of the moment may have dictated, he used to destroy on the slightest offence or sometimes even suspicion of it; and his successor has the reputation of being distinguished by similar propensities, and by a disposition equally remorseless; surrounded by those who are ever ready to obey his mandates, whatever may be their nature, a hint is a sentence without appeal, and he administers the executive part of justice in a manner equally prompt, severe, and decisive; this species of retribution however only takes place in cases of violated Majesty, a law never infringed with impunity, and one (if we believe report) which Tiberius himself had scarcely more occasion for.

**With regard to its neighbours.**

However austere the control which the Chief of Codugu may exercise within his own limits, he at least merits the reputation of preserving the utmost harmony toward his neighbours; though with some of the predatory propensities of mountaineers, and all the facility of retreat and concealment, acts of violence of any description against those living on the borders are entirely unknown, nor do offenders who may have fled the justice of their own country, ever find an asylum here.

**Secondary authorities, efficient and simple.**

The constitution of the secondary authorities is simple and efficient, and a great spirit of regularity and order is observable throughout the interior arrangements; the larger divisions of the country have each two Subadars, and a Parputty presides over the smaller ones composing them; these Officers are entrusted with the collection of the imposts and administration of justice, their authority however in the latter particular is very limited; every place of responsibility is held exclusively by Codugus; the income attached to all Officers is paid in cloths, food, land, &c., and but a small portion in money. The minuter details are carried on by the ordinary village Officers; some ancient feudal services not known in the neighbouring countries are practiced here—it is not easy to specify them; all public duties and requisitions however both ordinary and extraordinary, are performed by the inhabitants of the different districts to which they may have reference, and remuneration is rarely expected or made.

Administration of justice.

The course of distributive justice runs pretty evenly except when interrupted by the caprices of the Prince; there are no laws, but custom with authority scarce less sacred, has all the force of a more authentic system of legislation.

By the Prince in person.

As is generally the case in such a state of society, the Prince administers justice in person, and the inferior authorities have a power of deciding to a certain extent and inflicting slight punishments; a court of Arbitration formed by the most respectable inhabitants of the place, assist the investigation of these Officers and determine all cases of minor consideration; such judges intimately understand the character and interests of the parties, and false pretences can readily be detected; disputes of a serious nature and question involving property to any amount, are determined only by the Rajah, to whom in all cases there lies an appeal. The inhabitants are by no means remarkable for that litigiousness observable in those natives living in the vicinity of our Courts of Judicature. The executive part of the justice though arbitrary is rarely abused, and natural equity is not often violated; indeed the system altogether seems to correspond with the prevailing habits and prejudices of the people, and

The mode of distributing it, accords with the prejudices of the people.

though not guided by authentic laws, the ends of justice are rarely defeated; its simplicity supercedes formalities, and the administration of it is immediate.

Punishments, description of.

In most cases of ordinary delinquency, the culprit is moderately corrected with the whip, (the principal and deputy are subjected equally to this discipline, but punishment would seem to entail no very serious disgrace), or the offender expiates his crimes by labouring for a certain time, on some of the Public Works; greater severities are rarely necessary, it is only when the transgression is against the State that the criminal is treated with rigour, on these occasions, no great violation of law constitutes guilt, nor is any nice proof requisite to establish evidence of it.

Punishments of a serious kind are only inflicted by order of the Chief, who it is said has himself more than once, descended to the office of executioner, when the individual has personally offended him.

Of the nature of these punishments it is not possible to speak from observation, and it is difficult to credit the stories that are told of their frequency and ferocity; the ordinary ones are stated to be crushing to death by elephants, or decapitation by the Codugu sword, a most efficient instrument for such an operation; others less expeditious and more cruel are resorted to. The secondary ones are, dislocating the toes and fingers, suspending the offender by the ears, punching out his teeth, amputating his nose and lips, or otherwise mutilating his person. When of a capital nature, punishments are never public, and every care is taken to conceal them from the people. The sufferer is proclaimed as having deserted his home, and a reward offered for his apprehension; should he be of any consequence, instructions are given to make a diligent search after the fugitive, which as will readily be believed proving ineffectual, he is declared to have eluded pursuit and escaped to some of the neighbouring districts; artifices of this nature cannot be imagined long to retain their power of imposing, but the danger of mentioning the transaction, secures silence regarding it.

Care taken to conceal such capital punishments as the caprice of the Prince may dictate.

Police. In a country where the forms of judicial procedure are so primitive and where immemorial, custom takes the place of law, the enforcement of its precepts will not require any complicated system of Police; the limited extent of the territory, admits of the influence of a vigilant control over all its parts. Communication is frequent, tappals being stationed on all the great roads; indeed intelligence of any occurrence, not of a very ordinary nature is conveyed with apprehensive celerity.

Measures taken to prevent emigration. Except on the large roads, ingress and egress are strictly prohibited; at those points where they cross the boundary, there is in every instance, a guard house, on reaching it the traveller must be furnished with a passport without which he could not proceed. The inhabitants of the country are under similar restrictions, none being permitted to quit it without leave, in requesting which the petitioner must state his business in the most explicit terms, and his family in almost every case, remain behind as a pledge for his return; emi-

gration is prohibited under the severest penalties, and the commission of this crime is followed by a punishment that bears but little proportion to the guilt; in fact, the precautions taken to prevent it are of a nature nearly to preclude the possibility of success in the attempt; failure involves the fugitive in certain destruction, and so rigorously is this prohibition enforced, that the inhabitants of the neighbouring countries characterize Codugu, as a large prison from which there is no escape.

The habits of the people secure safety to the traveller, and security to his property.

The Peons at the different Cutcherries and guard houses perform all the duties of Police, tumults and disturbances are unknown, and the peaceful manners of the people rarely give occasion for coercion; possessing all that reverence for property, so necessary to preserve the order of society, they have no disposition to theft. Robbery is never heard of, and the prominent vices and habits of strife, frequent in more civilized countries are equally uncommon; and it may be said, that there is throughout this principality a security of person and property to the traveller, that belongs to a state of improvement, to which its inhabitants have not yet reached.

Strangers viewed with suspicion.

The anxious suspicion with which strangers are observed has already been noticed; European travellers experience the utmost attention, but are excluded from all intercourse with the people, and surrounded by those, who watch them with a respectful vigilance; in short, a narrow suspicious and inquisitorial policy is observable, and a strict surveillance sharpened by habitual distrust, every where exercised.

Character of the present Chief.

The Linga Rajah * Woodier † the present Prince of Codugu, is the younger brother and successor of Veerajender. The late Chief anxious

* The Lingait sect appears to have given sovereigns to all the states in this neighbourhood. The Codugu family are of that tribe as also were those of Bednoore, Mysore and Soanda.

† This is sometimes called Udier, it appears a title, but might more properly be construed into Zemindar. It is said also to mean a lord of a certain number of villages.

to prevent his brothers from acquiring any influence, retained them in a species of exile; Appajee Saib the elder, is represented as having been of a violent temper and impatient of control, this turbulent spirit hurried him to a premature end, and Linga Rajah had nearly shared the same fate, but seems to have owed his safety to his insignificance. Having past the early part of his life in occupations but little removed from those of the ordinary husbandmen, his abilities are not above mediocrity, nor does he possess docility to compensate for the absence of genius. Weak, frivolous, and puerile, he is naturally swayed by those around him, but over-bearing, irascible, and sometimes cruel, he is represented as being controlled by no compunctions of morality or conscience in quieting those apprehensions to which a jealous and distrustful disposition give birth; but a suspicion easy to be provoked and difficult to be appeased, suggests the belief that he feels all those terrors which he inspires. Authority in Codugu would seem always to have been maintained by the sword, and though circumstances will not allow of a proof of what they indicate, they warrant the conclusion that he is at least equal to any of his predecessors in the liberal use of it. He is said to be disliked by his subjects, many of whom have fallen victims to his caprices. Of his acquirements, but little can be said; his means of observation have been too limited to admit of an extended knowledge of other countries, indeed both his ideas and information are confined within the narrow limits of his own little territory.

A courteous dissimulation disguises under a polite deportment, a temper naturally imperious and relentless, and a suspicious and vindictive disposition is concealed by a mild and specious address; to Europeans he is remarkable for a prepossessing affability and condescension; feeling only the servility of others, and in a situation where none can resist, few dissuade, our wonder should be more excited by the suavity of manners for which he is remarkable, than the severity of disposition that characterizes him.

Education, personal accomplishments.

The nature of his education has given him a propensity to active exercises, much of his time is occupied in field sports; they are on an extensive scale and embrace a wide circle of slaughter, game without distinction

or number being killed on these occasions.* He is a good marksman, uses his spear with dexterity, is an excellent Mahaout and skilful rider; it is difficult to say whether he takes an active personal share in the administration of his affairs (I am led to think not) nor is it easy to state what are his usual occupations or the ordinary distribution of his time; when not exposed to public view, much of it however is devoted to frivolous and childish pursuits.

Age and Appearance.

Linga Rajah is now in his forty-fourth year, about the middle size and actively formed, but in no way remarkable for any particular symmetry of features; he is rather dark complexioned, and the general expression of his countenance is not disagreeable, though not indicating the habit of peremptory authority and acknowledged command; he is plain in his dress being usually habited in a loose gown, reaching to his ancles, to this is added a black silk cape, and a cap of similar materials substitutes the place of a turband; on great occasions however, this simplicity of dress gives way to the splendour of an English General's uniform; a string of pearls to which some jewels are affixed suspended round his neck forms the only ornament of his person, a Codugu sword is always placed on the table before him (it appears one of the Ensigns of his authority) or carried with him when he moves.

Forms of Court.

The forms of his Court exhibit but little pageantry, presenting nothing of that cumbrous and barbaric pomp in which Native Princes of whatsoever rank so much delight; indeed it is remarkable that he seems always surrounded by menials rather than men of rank; there is however an appearance of permanent regularity and economy, the reverse of that gorgeous improvidence for which they are remarkable; about ninety elephants and half as many horses together with some troops of dancing girls, (without which Hindu greatness would be incomplete,) serve to mantain the rustic splendour of his Court, the few troops that garrison his town are also his guards.

* It as already been said the woods abound in game, the late Rajah who indulged himself much in the pleasures of the field and would appear to have kept a register of his triumphs on those occasions, mentions in his history having in the course of twelve days amusement, killed six hundred and twenty-eight head of game (amongst which were twenty-six elephants) a sufficient proof of their number.

His family, son &c.

It is not easy to surmise what may be the number of his family, as information of this nature never transpires beyond the walls of his palace; he seems however in this particular to have retained some remnants of Moorish manners * as the extent of his zennanah is represented as quite in conformity with Mahomedan taste. His eldest son is a fine boy about twelve years old, and destined to succeed him. Appajee Saib left many legitimate sons, but their claims have been superceded. Of the three daughters of Veerajender no public notice is taken, immured within the palace, they live in tranquil obscurity.

Hospitality to strangers.

Strangers are treated with the utmost hospitality and attention: on their entrance into the country they are met by some of the Officers of Government, who render them every assistance, carriage is immediately furnished for the transport of their baggage, and elephants or other modes of conveyance await their command; a table is furnished for them, all their wants anticipated, and on no occasion remuneration of any kind permitted to be received; a handsome house has been built at Muddukayray expressly for their accommodation and the politeness and attention of the Rajah himself quite coincides with the liberal provision for their convenience.

Professed attachment to the British.

† Though not equally munificient as his brother, he is in no way remarkable for a contrary character; the attachment which that Chief evinced to our Government, the veneration with which he viewed the English, and the generous hospitality with which he treated all belonging to that nation, are alike professed by the present Prince; indeed he attempts an imitation of Veerajender, but seems only capable of copying the darker shades of his character; how far the warm adherence of the elder brother to our cause may have been

* He was imprisoned in Periapatam with his brother.

† The Rajah has a great taste for European fashions, his palace it has been seen is much after that style, and the furniture of it quite corresponds. When receiving visitors but little ceremony or state is observed, his Durbar is held in a room diffrering but little from an European parlour.

transmitted unimpaired to the present Chief, the jealousy and distrust which he manifests gives room to doubt, and suggests the suspicion that his fidelity may be graduated by an Asiatic scale; were however the sincerity of His Highness' assurance only in proportion to the strength of his declarations, as to this particular, there would be little room for apprehension on so interesting a point.

Revenue.

On this subject no information has been acquired from the native authorities here, circumstances dictated the necessity of waiving all mention of it, as their apprehensions, already too sensitive, must have been further alarmed into activity by any enquiries of this nature, and it may be added that from such a channel, the most distant approximation to a knowledge of the fact could not be expected. The following information has been derived from a source, calculated to impress a confidence as to the correctness of the statement now presented.*

From what sources derived.

Like every other part of India, the principal revenue of Codugu arises from a territorial land tax; the subsidiary sources are the customs, cardamoms, pepper, sandal wood, tax on houses, bees wax, (about ten candies of this article is annually collected) honey, (of which the woods produce about six candies) Ivory, a candy of elephants tusk is yearly collected in the forests; they belong to the Circar, which also derives a profit from sales of timber, the proceeds of this however are extremely inconsiderable. Timber though in great abundance can scarcely be considered as a source of revenue, the difficulty of carriage is so great (water carriage is impossible) that none is exported, and that felled for internal consumption is in most cases free from charge; about ten candies of sugar, and sugar candy are produced in the different Punnuays.

* Much of this communication was received from a Native merchant. who from his intimate intercourse and long continued transactions particularly with the late Government possessed a more extensive intelligence on everything connected with the country, than almost any other individual not immediately concerned in the management of it.

The following abstracts, will show the estimated amount of the revenue of Codugu, it includes every source of profit (of any importance) derived by the Government; and from the careful enquiry and impartial information on which it is founded is entitled to a confident belief of its general correctness.

Abstract Table of it.

| | Surat Rupees |
|---|---|
| Land rent, house tax, customs,* and sprituous liquors. ... ... | 400,000 |
| Cardamons . . ... ... | 100,800 |
| Pepper ... ... ... ... | 34,400 |
| Sandal wood. ... ... | 20,000 |
| Rice, the produce of the Royal Puneeays | 60,000 |
| Sugar and sugar candy, the produce of the Royal Punneeays ... | 1,000 |
| Bees wax... ... ... ... | 3,000 |
| Honey ... ... ... ... | 1,800 |
| Ivory ... ... ... ... | 600 |
| Total ... | 621,600 † |

Its sufficiency. From the above it will be seen that Codugu yields annually something more than six lacs ‡ of Rupees, a revenue greater in extent, than could have been before in the possession of the Codugu family, and one that leaves the present Prince in ample funds to gratify his sensuality, soothe his pride, or indulge in the most extravagant of his follies.

Disbursements. It is not easy to state what proportion the disbursements may bear to the receipts; but the charges of Government are extremely small, neither its public servants

* The Military road lately cut through Wynaad offering so excellent a communication with Malabar has greatly decreased the transit duties on foreign goods passing through Codugu, till lately they produced ten thousand pagodas a year, the Heggulla pass being the direct road from Cannanore to Mysore, but in consequence of the superior facilities offered by the Peria ghaut the former pass is now nearly deserted and a diminution in the Soonkut customs of Codugu of nearly eight-tenths of their former amount has in consequence taken place.

† The revenue of the districts in Canara ceded by the company in 1804 amounted to Kanteroy pagodas 24,879-9 8¾ or 74,637-9-8¾ Rupees.

‡ Valuing the Surat and Bombay Rupees the Sona, this would give a very little more than (82) eighty-two pagodas per square mile.

nor the military part of the establishment being expensive; the larger share of the revenue must be at the personal disposal of the Chief and goes to defray his immediate expenditure, which though he has not the reputation of that splendid generosity that marked the character of the late Rajah, and is by no means remarkable for exterior grandeur or state, is said to have exceeded his Revenue, a circumstance that from appearances there is reason to doubt; much however is expended in charity, or rather lavished on the numerous religious mendicants who visit the country at the different festivals, particularly those of Siva Ratree and Tulla Cauvery, and much more thrown away on puerile and frivolous objects. It will be readily believed that no distinct account can be given as to the present state of the exchequer; at the period the present Chief assumed authority, it was in a flourishing condition, as the late Rajah at his death left in the treasury forty lacs of Rupees, including twelve which he subscribed to the loans of our Government. He was in the habit of laying aside annually a large quantity of treasure, and previous to the fall of Seringapatam he greatly replenished his exchequer by the plunder of the surrounding countries. The neighbouring districts felt the pressure of his contributions as he was remarkable for this species of fiscal ability and his situation eminently enabled him to profit by it; a better order of things has however cut off so gainful a source of revenue.

State of the Treasury.

From the observations that have already been offered some general idea will be conveyed of the actual state of the country and its inhabitants; the detailed form and detached manner in which the subject has been mentioned will excuse if not render desirable, a few general and condensed observations that may serve to illustrate and bring them more immediately under one view.

Actual condition of the country and its Inhabitants.

The inhabitants of a country have less to fear from the cruelty than rapacity of their ruler, the evils of the former must necessarily be limited, except to a few; in consequence it may be concluded, that the despotism exercised in Codugu will not materially affect the happiness of the body of the people, but subject to caprices equally numerous as violent, apprehension will destroy that assurance of security so necessary to it, materially influence their

social connections and produce a restraint and suspicion in their intercourse with each other.

Condition of the aborigines bears a favorable contrast with their neighbours.

The condition of the aborigines bears a very favorable contrast with that of their neighbours; the demands of Government on the produce of their industry are extremely light, and easy culture gives them abundance of the necessaries of life, and (as the idea of its comforts must be diversified in proportion to the change of habits and manner) they may be said to enjoy a large share of its conveniences. The peculiarity of the institutions under which they live, imposing the obligation of dedicating a portion of their time to public duties, necessarily relieves the severe toils of rural employments; the lot of the ryot in general does not reach to opulence; if however the tranquil enjoyment of their fertile valleys, a plentiful diet, good clothing, and tolerably comfortable habitations be taken as the measure of prosperity, the aboriginal portion of this mountainous peasantry enjoy in a considerable degree most of the comforts compatible with their situation.

Condition of the other classes of inhabitants inferior to it.

Such however cannot be generally represented as the case with the other tribes forming the population of the country; their interests are postponed on most occasions to that of the indiginous, and they are subject to demands, and compelled to the performance of services to which the latter are exempt; but their situation is still not unfavorable, the moderate assessment to which they are liable, though sometimes increased by requisitions, enables them with ordinary exertion to live within a comparative degree of comfort, and those in the lower districts (ceded by the Company) though not having the advantage of so good a soil, and subject to higher imposts are in easy circumstances; this is attributable, it is probable to the state of landed property there.* There can scarcely be said to be any intermediate class between the farmer and his prædial servant, whose situation approximates closely to the lowest scale of wretchedness.

* The remarks are applicable to Canara generally, where the inhabitants are infinitely better situated than those of the neighbouring countries.

Though there is a disparity in the condition of the people (and a distinction in other particulars supported by prejudice) it may be observed, that as far as regards the necessaries of life they all possess them in sufficiency if not in abundance, procured without the necessity of any very laborious exertion, and enjoy much of what is necssary, to recompence diligence; their accommodations though not numerous are equal to those of their neighbours, rapacity not forming a very prominent feature of the rule that governs them; exactions on the industry of the poor, or wealth of the more opulent though known in practice are not generally either ferquent or oppresive.

Disparity supported by prejudice.

Exactions not sufficiently oppresive very materially to affect their happiness.

A long time must elapse before any material change can take place in this principality. Although favored in physical circumstances, the prejudices of the people and perhaps still more so the despotism of the rule, will tend to keep them stationary and retard the progress of improvement, nor does it appear probable they will ever owe much to the introduction of foreign innovations however benificial they might be. The fertility of its soil points it out for agricultural purposes but an immense space fit for the plough yet remains in its primitive state, this however is attributable to the scantiness of its Population, not to any want of exertion in those forming it, as its site between two countries requiring the supply of its chief production, holds out inducement to stimulate rural industry. The absence of roads which so necessarily gives activity to it and promotes melioration ofevery kind must be viewed as one of the existing obstacles to advancement.

Of the country and its resources.

Population * and cultivation (the most prominent symptoms of improvement) have doubtless augmented within the last twenty-five years, but the increase has only been such as was a natural consequence of a respite from the scenes of war in which the coun-

No remarkable symptoms of growing prosperity.

* On his escape from Perriapatam Veerajender only found six hundred of the indigenous Inhabitants; they had been carried away or exterminated by the Sultan, numbers of the boys were employed in the zennanah having been capaciated for the office by previous castration, almost all who have been dragged from their homes by this unrelenting violence of Tippoo returned after the wars of 1792 and 1799.

try had been so long engaged there are not visible any striking indications of growing prosperity, although perhaps nothing immediately the reverse can be predicted.

Its resources collectively regarded may be said to be very limited and the population it supports on a still more confined scale, of small extent, with but little commerce to animate, and no manufactures to encourage exertion. We shall not be surprised at the low standard to which it must be reduced when compared in those particulars with the surrounding countries. The internal advantages it enjoys are not however inconsiderable; rich in the great fecundity of its soil, and in an industrious population, who addicted to husbandry, second by their labors its singular fertility it produces a plentiful supply of the first necessaries of life and leaves its inhabitants a superfluity to purchase those commodities not native to the country, spices of such worth as subservient to the demand of commerce are amongst its chief productions, the more valuable as being of spontaneous growth.

Its resources limited.

Although possessing many internal advantages.

Should the resources of this territory be considered as to the means it offers of subsisting a military force, or its power otherwise to aid* our government in case of emergency, they perhaps may be found of more importance than would appear at first view; at least if the extraordinary energy displayed in its support during the wars in Mysore be taken as the criterion of its ability. Previous to those campaigns the means of the country were deteriorated, it having been a scene of constant devastation, yet the resources which it discovered may be considered as having materially assisted (particularly in the article of supply† and the exertion made in transporting the

Its resources in a Military point of view.

* The Elephants of Ceylon are preferred to those of the Peninsula, were those of the latter desired they could be procured from Wynaad and Coimbatore; did the above sources fail Codugu would afford abundance.

† The supplies it afforded to the Bombay army under General Abercromby in 1791 were Rice 6,360,000 lbs being at 1 lb per man a day equal to the subsistence of forty thousand men for a hundred and fifty nine days, Gram 560,000 lbs being at 10 lbs for each Horse per day, gram for two thousand eight hundred Horses for twenty days.

equipments of the army) in promoting the success of those wars; it may be presumed that the period of peace it has enjoyed may have increased its capabilities and enable it to lend a still more effectual support.

The military aid it could afford is of minor consideration. Its force is of too irregular a nature to be of any material service except within the limits of its own hills for which it will be seen it is fitted with peculiar aptitude.

**Remarks on its resources.**

Of small statistical value, with few commercial facilities, and no manufacturing industry, the comparative mediocrity of its sources will be inferred, although with a good Government to direct them, they are capable of being enlarged, and this country might be rendered an almost inexhaustible granary. Except however in this particular, and the spices that it produces, it is at present of little commercial consequence and still less importance can be attached to the state and number of its population or general standard of improvement.

**Of the Military Force of Codugu.**

The military force of Codugu is entirely feudal, it is a singular institution, and has the appearance of being coeval with a remote antiquity, there is no regular army, an active and warlike peasantry supply the place of disciplined troops, like the Nairs of the Peninsula and the Rajpoots and Seikhs of the more northern parts of India, each ryot is a soldier, not here merely in the defence of his possessions but in the constant practice of its duties. It has been seen that the aborigines hold their lands by a military tenure, and in return for the immunities which they enjoy, personal services to any extent that may be required become and are equally enjoined as admitted, one of the first and most imperious obligations. Those services are rendered in every instance with an alacrity and promptitude that knows no murmurs.

**How organized.**

For the purpose of ensuring the necessary subordination, the institution of ranks is established amongst them they consist of *Serva Kaureegar*, *Kaureegar*, *Soobadar* and *Jemindar* the two latter command respectively

one hundred and ten men, the former any larger, but more indefinite body. Guards of every description are furnished by the ryots who continue on duty fifteen days, during which time they are maintained at the public expense, but receive no pay; at the termination of this period they are relieved by others, none remaining from home longer than the above specified time; all other public services that may be required are executed in a similar manner. Care is taken that the ryots shall be stationed in those places that are most convenient to their habitation and with a view to prevent interruptions being occasioned to their rural labors, and that only part of a family shall be absent at the same time on those duties. The arrangements necessary to give force and guide this system of routine, are by no means arbitrary, but strictly observed and ordered with a disciplined regularity. This alternate succession of the laborious employments of the peasant, and active pursuits of the soldier, cannot fail to create and maintain something of a martial spirit, and produce an union that must mainly contribute to the efficacy of exertion, and though the efforts of a body without discipline or organization be irregular in its operations, and not formed for offensive warfare except of a predatory kind, yetwhere every possessor of a field is armed for its protection it is eminently well calculated for a vigorous defensive system.

Character of the Military Force.

The body of the people forming the military force, its character is drawn in theirs; inefficient as an army they are quite undirected by those forms of discipline which constitute the strength and permanency of military bodies, but their mode of life training them to a kind of concert, is an excellent school in which to educate an irregular soldiery and well calculated to call forth the exercise of those qualities adapted to the sphere in which alone they are likely to be called on to display them. These mountaineers have a considerable share of intrepidity and perseverance; stratagem enters largely into their system of tactics; in war they are remarkable for their predatory habits and their neighbours accuse them on those occasions of adding cruelty to pillage. Like the modern guerilla though they are unable to contend openly with regular troops they intercept their supplies, cut off their communications, and harass them by surprises, a species of warfare admirably adopted to second the natural difficulties that a hilly

country must present. An intimate knowledge of it, a strict obedience, and a singular devotion to their chief, accompanied by a remarkable attachment to their wilds, and an equal gallantry in defending them may in some measure perhaps compensate the want of military skill.]

Probable number capable of being raised.

However desirable it might be to possess some distinct information, as to the amount of the military force of Codugu, circumstances prevented any information being obtained, from the authorities there, as to their number, indeed, enquiries from them on the subject would have been entirely useless: the few scattered intimations that exist regarding it may direct the judgment in coming to some probable conclusion as to its extent.* Colonel Mahony whose testimony on this subject must be of great weight, states that the Rajah could on emergency assemble a body of eight thousand men, and observes this could be further increased by about half the number of peons variously armed. Twelve years have elapsed since the observation was made, and considerable increase may be supposed to have taken place during this period; but the appearance of the country would warrant the conclusion that this estimation had been too great. With insufficient data to guide opinion, it is hazardous to offer one on the subject, as it must be entirely on conjecture. If however the number capable of bearing arms be fixed at about six or seven thousand men it does not appear probable their amount will be much overrated; and such a body must be looked on of course as constituting the whole strength of the country. In this number are included two or three hundred peons natives of Mysore and the Ceded districts, who however they may add numerically, can contribute but little in point of efficiency.

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* It is already been seen that Codugu could at one time raise a body of twelve thousand men, in 1799 Tippoo had from fifteen hundred to two thousand Codgus' in his service, they had been circumcised and were called Chalays, four thousand men joined Lord Cornwallis in 1792; we are not particularly told what numbers were brought forward in 1799 but frequent mention is made that more than five thousand having on different occasions acted with the British.

* Those men receive five Rupees a month but are neither regularly paid or well clothed.

The aborigines only can be considered as forming it.

In estimating the military force of this little territory, the aborigines principally if not entirely have been taken into consideration, they only can be regarded as forming it. Various other castes that compose its population cannot be said to augment in any measure its military strength, being more conspicuous for the passive virtues which mark the character of the Hindu of the peninsula, than distinguished by the more active qualities for which these mountaineers are remarkable.

Arms.

The bow and arrow now almost abandoned, have given place to fire arms, those in common use are matchlocks of native fabrication, rude in point of workmanship and though comparatively imperfect are by no means inefficient instruments. The barrel is of a disproportionate length and the bore small. They however carry a considerable distance and with much accuracy. The combustible bark of the Gubbula tree affords excellent matches, and they are well supplied with gun powder, a coarse kind being manufactured in the country. The proportion of European muskets to be found amongst them are inconsiderable, there may be about twenty or thirty cannon* of different calibres, not however much to be dreaded, as there are few, individuals if any, capable of managing them. The number of arms of different kinds are considerable and should any event render it necessary to call out the strength of the country, there appears little doubt, abundance of them could be supplied.

Great number worn by the Codugus

When fully accoutred the Codugu appears a moving armoury; to the matchlock is added a large knife or short sword, which, as each individual must depend on his own personal exertions for security he is skilful in the use of. This weapon invariably forms a part of the dress of every Codugu, who may be said to plough his field with his sword by his side. It has no sheath and fixes in the tourunuy or belt by a slight spring from which it is easily disengaged. The prevalence of fire arms however renders this weapon more formidable in appearance

* General Abercromby during his retreat from Seringapatam in 1791 was obliged to abandon nearly the whole of his artillery; the late Rajah collected in the neighbourhood of Periapatam and on the Road to the Heggulla ghaut eighteen, six twelve, twelve six Pounders, these Guns are now at Muddukayray three and Nakunaad.

than reality, as in most instances, there would not be an opportunity of using it, in addition to these arms a small knife is worn in front under the sash, it is however more intended for domestic than offensive purposes and stands the wearer in as many uses as Hudibras's little dagger.

Observation of the Military strength of this Principality.

The reign of Hyder and his son developed in some measure the power of this little state, and its history during that period may afford no bad criterion by which to estimate it. Holding no place in the scale of political importance, in a military point of view it owes the little consequence it may possess to its geographic site, and its strength to the woody defiles that guard the approach to it; but it is every way too feeble for the exertion of its power of aggression under any circumstances, to be an object of much solicitude to its neighbours. The woods, offering a place for concealment and giving a safety in flight that could not be hoped for from resistance, necessarily inspire these mountaineers with a confidence that enables them at once to surprize securely and to elude pursuit; their hostility would be an evil, but though daring, as freebooters, they are incapable of making any permanent acquisition, their incursions though sufficiently destructive, are short and predatory, as a body they cease to be formidable when they emerge from the security of their forests.

Offensive.

Defensive advantages enjoyed in this particular.

With regard to the attacks of foreign enemies, Codugu derives great security from its situation and though its means are limited for purposes of ambition they are ample for those of defence. The frontier is strong throughout its whole extent; on the west and south a mountainous wall forbids approach; on the east and north extensive forests guards it from invasion; the above remarks however are referable only to Codugu proper, as Yailsowra and the districts below the ghauts present few obstacles that could not easily be surmounted, in the interior the nature of the couutry opposes considerable impediments to the approach of a military force. Covered with hills irregular in their direction and unequal in their height each new ridge offers a post that can be disputed and where not protected with hills it is overgrown with forest. In such a country, supplies will be easily intercepted,

the movements of regular troops greatly embarassed, and extensive operations carried on with difficulty. A people familiarized with arms possessing a tract strong and tenable in itself, will have the power of making a formidable resistance, the absence of large towns as relieving them from the necessity of dissipating their strength in the defence of them, must confer many advantages when engaged in warfare, and the country is only fitted for that irregular species of it in which the benefits of discipline are considerably lessened. Cavalry are almost entirely useless, and artillery only of the smallest calibre could be carried with expedition. The character of the roads would render the transport of larger guns scarcely practicable.

Codugu cannot be considered entirely conquered when penetrated. From the absence of a regular military force and fortifications, a country of the nature that has been just described, might perhaps be over-run, but must still be difficult to be retained, this has in some measure been proved in the occupation of it by Hyder and Tippoo, who held it by the same tenure they had acquired it, the Sword.

Codugu does not hold out much temptations to conquest.

This mountainous principality holds out an insufficient temptation to repay the expense of conquest which under most circumstances it would be more difficult to make, than advantageous to retain. Its position as giving an easy access into Canara is of some importance, but while the fidelity of the Chief can be depended upon, the value of such a peasantry holding possession of such a tract will be evident. This little territory is not in the line which in all probability circumstances would ever render necessary for our own defence to occupy. Could its reduction for a moment be contemplated, there is no reason to suppose from facts that the object if desired could not be accomplished. Veerajender owed his success to the distracted state of Mysore. The contest between the Chief and the Sovereign must always be unequal, and had events left Tippoo at liberty to pursue his ancient enmities, the strength of the country and spirit of the inhabitants could but have retarded its eventual fate.

Its assailable points.

The various irruptions into Codugu have taken place on the eastern border, it has several

times been entered by the Karmaund road. The choice was injudicious, as the distance from the central and latter inhabited parts is great and the country holds out no advantages to an invading force. The Seedasweer road is liable to similar objections. Tippoo penetrated several times by this communication, also by Yailsowra and Oolaygooly on the more northern part of the eastern frontier; the latter passage, was the best chosen, as giving a ready access to the capital, which would appear the most desirable point first to occupy. It is in some measure a key to the rest of the country. Once possessed, most of the principal roads would be partly commanded and the various stockades and barriers on them would be taken in reverse. An inspection of the Map of Roads will shew those that offer the most direct route; where all are difficult the shortest will be desirable. That from the Cunavi (or Ramapoor) seems to combine many advantages. The Cauvary in the dry season—the only time when an enterprize of this kind could be attempted—can be easily passed in the vicinity of this village; from the ford to the point which it is desirous to occupy, the space is only twenty miles, a distance that could be accomplished in the course of a night and the early part of the road is tolerable. The obstacles which the latter portion opposes once overcome, and the Table land upon which Muddukayray stands surmounted, the chief difficulties would be conquered, as the fort, it has been seen, is not calculated to make any protracted resistance. In fine the powers of art and discipline must always overcome the exertion of irregular courage, however seconded by physical advantages, and it did not require the experience of a late war in a country of still more military difficulty than Codugu,* to prove, that however new the situation, and novel the obstacles that oppose themselves, the well directed efforts of superior skill must surmount them.

Could its reduction be contemplated the object doubtless could readily be accomplished.

Political situation.

Codugu cannot, in the strict interpretation of the word, be considered independant, as though not submitting to the superior jurisdiction of the laws and magistrates of the English Government, it can neither treat or make wars or alliances with other states. It may be considered as a principality dependant on, and subject to, the superior power and protection of the British.

* Nepaul.

First connection with the British and Treaty.

The first connection took place in 1790, when Veerajender entered into a treaty dictated by mutual interests with the President at Tellicherry: it stipulated (Vide appendix I) "That in the event of a peace with the Sultan, the safety and honor of the Codugu chief should be consulted"; while he on his part engaged to promote the cause of the English as far as possible. The terms on both sides were faithfully observed and in the peace concluded by Lord Cornwallis with Tippoo in 1792 that nobleman made the independence and security of Veerajender a *sine qua non.*

Subsequent ones.

A second treaty (Vide appendix II) was entered into between this Prince and General Abercromby in March 1793, by which the former bound himself to pay a tribute of twenty four thousand Rupees yearly to the English Government. Such was the nature of the connection between Codugu and the British till April 1799, (Vide appendix III) when, as an acknowledgment of the important services its Prince had rendered during the last Mysore War, the Government ceded a large tract of territory in Canara* lying contiguous to his own possessions, having previously released him from the obligation of paying the tribute which it has been seen he agreed to discharge. In substitution of it an elephant is annually presented as an admission of the paramount authority of the British.

The Chief of the Principality entirely independent within his own limits

Within his own limits the Prince of Codugu enjoys all the dignity and privilege that belonged to his ancestors, nor is he checked in his power by the fear of any superior control.

Intercourse with the neighbouring states.

The ancient feuds and jealousies of the Mysore and Codugu families seems to have been transmitted to their present representatives, nor do the vicissitudes both have undergone appear in any measure to have diminished them. Fortunately, those turbulent times are past when the subjects of each would have been

* In 1804

necessitated to take an active part in the personal enmities of their masters now attended by less mischievous consequences; there is no intercourse whatever between the two Princes.

Community of interests with the British.

Its external relations are by no means intricate; it can have but one interest, and that must be in community with the British. Protected by a state raised above the temptation of such a conquest, Codugu is likely long to remain under the dominion of its present master: maintained as an independant principaility it must always look to the British for support, and in the supremacy of their authority see the best security for the permanence of its own. If great benefits can secure its gratitude, and experience of their inviolable faith command its attachment, both should confidently be expected.

# HISTORY.

The following sketch of the history of this principality is chiefly taken from that written by the late Rajah Veerajender. Equally historian as soldier he has added his name to the list of royal authors, and written as he states for the use of posterity an account of transactions in Codugu from the year Anjeera 4734 or Anno Domini 1632, having inspected such records as the archives were found to contain.

Prefatory Remarks.

This work is not without considerable interest: the events which it details characterizes the Historian; and though the warlike exploits it narrates are unimportant in themselves, they must be considered valuable in the view they afford of the character by which these mountaineers are distinguished.

The history of a country, being only interesting in proportion to its extent or influence on its neighbour, that of Codugu would be an object of but little consequence did not the part which it has acted on the theatre of events entitle it to some share of consideration. In the picture of affairs, the adventures of its Chief forms a striking object, one at least that may for a moment observe and fix attention; and although the history of the wars in Codugu forms a mere episode to those of Mysore, they will perhaps share in the interest which an account of those times must always carry with it.

Ancient Annals.

The ancient annals of this principality are involved in fable, indeed no very authentic records could be expected from so rude a people. It is a prevalent belief that the mountainous tract, known under the denomination of Codugu proper, was originally taken possession of

by one of the five sons of Pandoo;* he enjoys the reputation of having founded this little state, for to him is attributed the first permanent settlement of the country, which before his arrival must have been an uninhabited wild, as during his residence he is represented as having populated it. This would appear to have been the object and end of his sovereignty, for on its accomplishment he departed and never again returned; such is the brief history that has been handed down through the defective medium of tradition.

No remains of antiquity.

Although there are reasons for believing Codugu to have been inhabited at a much earlier period than the other mountainous tracts which bound it at both extremities, in no place does there appear ever to have been any approach to those architectural monuments, the remains of which record the ancient opulence and splendour that reigned throughout the open plains of Mysore and the Carnatic; the religious edifices are of the rudest form and most perishable materials, nor are their any vestiges that could ensure a belief that they ever made nearer approaches to magnificence.

Or Brahminical Power.

Braminical power, the traces of which exist to such an extent in most Hindu states, appears to have been nearly unknown amongst these mountains, and to this circumstance perhaps may be attributed the absence of those religious buildings which, while they bespeak the predominant influence of the hierarchy, may certainly be adduced as arguments in support of former civilization and prosperity.

Inconsiderable in extent and of obscure fame, we will not be surprised at the cloud which overhangs its early history. It may be presumed that the inhabitants of these mountains must have long remained in the rudest state of barbarism: shut in by their hills from any extended commerce with their neighbours, their secluded situation presented barriers to the progress of advancement, at least the absence of any thing like monuments of antiquity or inscriptions is an indication that Codugu never could have been the seat of civilization, science, or learning.

* The Hindus are fond of ascribing every monument whose founder is unknown, to the five Brothers; numerous unshaken stones called by the Natives Pancha Pandoo Para (in other places known as Pandoo Cooly's) are met with.

1585. Whatever may have been its former situation nothing authentic is known of it till the latter end of the sixteenth century, when Ferishta casually mentions it, as governed by its own Princes. How long anterior to this period it may have constituted a separate power must be left to conjecture as the few records that appeared to have escaped the devastating fanaticisms of Tippoo have not assisted in illustrating this point; it would not however seem likely that its dependance had been established at an era much anterior to this period, for there is every appearance of probability in the supposition that governed by a zemindar or officer dependant on the court of Veejianuggur, he may, like the numerous petty chiefs who aimed at independent authority during the decline of that dynasty, have taken advantage of the anarchy which preceded its total eclipse (in 1646) and thrown off his allegiance.

When first mentioned in authentic History.

Probable period when it became independant. The decline of this once flourishing kingdom whose empire extended from the Kristna to Cape Comorin embracing within it the whole of the Peninsula is to be traced to the battle of Tullicota in 1564; and from this epoch may be dated with some appearance of certainty the rise of this little principality.

Some mixture of fable has in all countries been supposed to reflect a becoming dignity on the origin of the great. The present family of Codugu derives theirs from a remote source, and trace it from the shores of the Persian Gulf through the long period of seven centuries: their lineage is deduced from an adventurous chieftain who migrating from Dwarka* secured the undisturbed possession of Codugu. What course of events led his steps towards this mountainous tract, or by what means he superceded the power of the numerous petty chiefs who are said to have divided it amongst them, are questions beyond the reach of conjecture: the distance of the epoch forbids investigation and the fact may now be supposed to guarantee itself.

Lineage of the present Family.

* Dwarka famous in Hindu fable as the favorite abode of Kristna. It is reckoned as one of the five inestimable blessings which in the Puranas, Cutch is celebrated as containing.

1632. First Prince of Codugu whose name has survived oblivion.

No accounts have been transmitted to us of the revolutions this little state may have undergone previous to the time of Moodaraja Wadier, the first Chief of Codugu whose name has survived oblivion: he appears to have commenced his reign about the year 1632 when he resided at Hahlayray, but subsequently

1861. tempted perhaps by its neighbourhood and strength, transferred the seat of authority to Muddukayray. At this period the bounds of the principality would appear to have been confined within the limits of Codugu proper, but the fertile districts of Bettadipoor and Periapatam formed a little state ruled by Nunjaraj, who allied by ties of interest and consanguinity to the Codugu Prince, materially increased his power and influence. The records are silent as to the events of Moodaraja's reign; it was however of considerable length embracing a period of forty-

1686. nine years. On his death he was succeeded by Dodda Veerappa the eldest of three sons.

Origin and extent of the Principality.

The warlike spirit of this prince was soon called into action by the aggressions of his powerful neighbour; Periapatam the principal city belonging to Nunjaraj being attackad by Immadi the Rajah of Mysore, whom, the subjects of the former Prince either wearied out by his oppressions or instigated by the intrigues of his enemies, had invited to rule over them. Nunjaraj, perceiving the dangers by which he was threatened, implored the assistance of the Codugu Prince, who, espousing his cause, marched immediately to support him, but had the mortification of learning on reaching Sedasweer, that Periapatam had fallen, and Veerajiah the son of Nunjaraj who had been intrusted with the command of the capital, seeing his situation desperate, had gallantly fallen in its defence, having previously in compliance with the sanguinary dictates of honor, put to death his wives and children to preserve them from pollution.

Periapatam taken by the Rajah of Mysore.

Who invades the Codugu.

Encouraged by such success Immadi it would appear, meditated more important conquests as we find him a few years subsequent to this event turning his arms against Codugu. The Mysore force had penetrated

And is defeated.

but a short way beyond Bellioor, when they were met by Dodda Veeruppa; an engagement ensued* in which the former was defeated with the loss of fifteen thousand men and seventy-seven Officers.†

The Codugu leader, who could only purchase tranquility at the expence of any conquests, hastened immediately after this event to oppose the Cotangaddy Rajah, who, at the head of four or five thousand Nairs, had ascended the ghauts with hostile intentions. This inroad seems to have arisen partly from the predatory disposition of that chief and partly at the suggestions of a Codugu officer who led him to expect an easy conquest of the southern districts: the motives of this treacherous conduct are not distinctly stated. He failed however, in realizing his promises of assistance and that embarassed and retarded the advance of the Nair force who intrenching itself at the head of the Thomara ghaut, waited with anxiety the result of the Mysore invasion as that was to direct their future movements. Dodda Veerappa had previously detached a body of fifteen hundred men in advance, and the decisive victory he had gained soon enabled him to follow with a larger force. The fortifications of the Nairs were insufficient to shelter them from the spirited attack made by the Codugus, who, after a considerable resistance, completely defeated them, their chief being numbered amongst the slain.

Dodda Veerappa's successes against the Nairs.

1716.

The variety of petty independent states into which the country at this time was parcelled out, appears to have been involved in a constant succession of feuds and struggles and, generally in a state of actual war, or suspended hostility; the little principality of Belloor situated on the confines of Mysore and Codugu experienced at this time the rapacity of its turbulent neighbours: the prince of the former kingdom, tempted by its weakness resolved on its destruction; and Dodda Veerappa, whose idea of expediency appears not to have been more susceptible of scruples, conceiving this a favorable moment

* In the plan Puttapooree, I was unable to ascertain the spot.

† The account of the number slain may be considered as rather apocryphal the history of the event however is recorded on a rude monument over Hum. papoor.

to partake in the spoliation of his neighbour, seized on Yailsowra part of the domain of the unfortunate Naik. The Mysore Rajah, having occupied most of the country, demanded that district as a part of its territory: but little disposed to the doctrine of restoration, the Codugu Chief declined compliance, and all disputes being terminated by the sword a predatory warfare ensued, which however after a short time ended in a compromise; Codugu retaining the district in dispute, but Mysore receiving a portion of the revenue arising from it.

He acquires the District of Yailsowra from Balloor.

Dodda Veerappa had enjoyed but a short repose when the Rajah of Cheerikul implored his aid against the arms of Somasekera naik *Prince of Bednore who had already made rapid strides towards the conquest of his territory. The Codugu Chief exerted his influence to avert his impending fate: the Naik however alleged his losses in men and treasure and appeared determined against yielding to any solicitations. Means of persuasion more efficacious were used and his resolution seems to have been quite overcome by the alluring offer of eighteen lacs of Rupees in consideration of which, on Dodda Veerappa's becoming security he evacuated the country and retreated to Soobramuhni. A portion of the sum had already been given, but the reimbursement of the remainder appearing unnecessarily slow, Dodda Veerappa accompanied his next demand of it with a force of five thousand men as the means of ensuring a more strict observance of the convention. Payment was delayed however under various pretexts for some time longer, during which the Cheerikul Prince took measures for cutting off the body of Codugus sent to enforce it: intelligence of this design reaching the officer who commanded them, he marched directly to Cannanore, defeating a body of Cheerikul troops who opposed his passage. We are not told what prevented Dodda Veerappa, on other occasions so prompt to a military decision, from punishing such perfidious conduct. It does not however appear he had recourse to arms on an occasion so justly calling for his resentment, and the violated faith of his treacherous ally seems to have passed unchastised.

Aids the Rajah of Cheerikul.

His Ingratitude.

*. This Prince is stated to have dug a ditch and made gateways all round his frontier, there are now no remains of either.

1734. This appears to have been the last public act of Dodda Veerappa. Throughout a long and vigorous reign he evinced an unconquerable spirit, and though surrounded by powerful neighbours, neither the number nor strength of his enemies seem to relax his courage or damp his enterprize. He enlarged his territories by the conquest of Yailsowra, and purchase of Sooleeay from the Naik of Bednore, who likewise presented him with the small district of Umr as a mark of his attachment. *

Death of Dodda Veerappa.

Is succeeded by his grandson.

Chikka Veerappa assumed authority on the death of his grandfather; his early years were clouded by misfortunes the greatest portion of them having been passed in confinement. Apparajah the only son of the late Prince, incurring the suspicion of having destroyed his wife at the instigation of a favorite mistress, had been thrown into prison where he languished for twelve years; at the end of which period, dying, his son, who had shared his misfortunes, was released, and like most oriental despots, quitted a prison to seat himself on a throne.

1762. From the silence observed with regard to the transactions of Chikka Veerappa's reign, we may conclude the early part of it was not disturbed by either war or faction; but the restless ambition of an adventurer, had succeeded to the peaceful and indolent rule of a Hindu Prince, and Mysore, now under the vigorous Government of Hyder, threatened destruction to the smaller states in its vicinity. The Nawaub seems early to have turned his thoughts towards Codugu and as a preliminary, urged the claim on the Yailsowra District, which it has been seen was relinquished by a former Government. Chikka Veerappa unwilling to provoke so powerful an opponent yielded to the demand,—but Hyder not satisfied with his concessions and fertile

First interference of Hyder in the affairs of Codugu.

* Or rather presented it to the Pagoda at Tulla Cauvey Dodda Veerappa "having represented, that producing abundance of cocoanuts so necessary to the deity of that Temple, it could not fail of being a most acceptable offering."

1765. His invasion of it.

in expedients appears soon to have found a pretext for breaking with the Prince, as we find in the year subsequent to this transaction, his troops under Fazul Ulla Khan invading this principality; they penetrated as far as Ooloogelly but were compelled to retire. A negotiation was then opened in which the Khan offered on the part of his master to give up Oochingy, and some parts of the Mahraj Droog on the payment of three hundred thousand pagodas, and a durable peace was to follow on assent to those proposals. We are not acquainted with the circumstance that led the negotiation to take this turn. The Codugu Prince, however acceded to them, and on the faith of the most solemn assurances paid a portion of the sum, and sent hostages for the remainder; the stipulations on the part of the Mahomedan commander were as yet unexecuted when Chikka Veerappa died. Of a weak and delicate habit from the long confinement of his youth, he seems not to have inherited either the mental or personal qualifications of his predecessor: dying without issue, the direct line of Dodda Veerappa became extinct.

Death of Chikka Veerappa. 1766.

Moodya Rajah the cousin of the last Prince succeeded to his authority and immediately demanded the execution of the treaty, but Hyder under various pretexts, eluded its fulfilment. Upwards of a year was occupied in fruitless negotiation, but there being no longer any hopes of an amicable arrangement, war was again renewed. Linga Rajah the younger brother of the reigning Prince successfully attacked Fyzul Ulla Khan in Yailsowra; this officer attempted to retire on Mangalore by the Bissly Ghaut, but his active opponent having previously reached the pass, posted himself in it, and completely defeated him; his troops having abandoned their artillery and ammunition fled with precipitancy.

Accession of his cousin.

Defeated the Mysore troops.

Hyder cedes Punjee and Bullaree.

Tired of so unprofitable a warfare, and doubtless intending at some more favorable period to pursue his designs, Hyder again tried with greater sincerity the channel of negotiation, he proposed as the cement of

future amity to give up the Mangunnies of Bullaree and Punjee in lieu of the districts mentioned in the former treaty; this arrangement was acceded to and hostilities ceased.

1770. Immediately subsequent to this event, Moodya Rajah died after a short and turbulent reign, leaving his country a prey to Civil dissensions that led the way to foreign subjection. The Codugu family were divided into two branches, that of Hahlayri and Hooroomeelay, designations taken from their place of residence; on the demise of the late Chief, Mullya Rajah of the latter line disputed the succession of his son, and succeeded in placing his own in authority. Linga Rajah espousing the cause of his nephew Apparajah, and unable to enforce his claims fled, with him to seek the powerful aid of Hyder, who at this period exercised supreme control in Mysore.

1771. Hyder's view on Codugu. The Nawaub would appear to have anxiously desired the acquisition of this principality, and in aiming at its conquest was perhaps influenced less by the ambition of dominion than as giving a security to what he previously held; its possessions must have been regarded as desirable from its situation more than valuable as an extension of Territory, but however, he may have rejoiced at the opportunity that now offered of his becoming a party in the dissentions of the Codugu family. The irruption of Trinback Row Mama which occurred at this juncture gave full employment to his arms, and obliged him reluctantly to postpone any attempts at improving a circumstance so congenial to his designs.

Mahratta invasion of Mysore. It is unnecessary to trace the events that followed the Mahratta invasion. Sixty thousand horse carried destruction in their route. Hyder's best troops were annihilated, himself narrowly escaping, but attended by his usual good fortune, he surmounted all the dangers that encompassed him. Released from them, he again turned his thoughts towards Codugu; the rapine and desolation that always accompany a Mahratta army had been followed by a famine, and much difficulty being experienced in subsisting the troops, Lingah Raja suggested, that the rich harvest of Codugu would remedy so pressing an evil

The Nawaub's scruples were not of a nature to require much casuistry in removing; operations in consequence were immediately commenced, and a large force entered that principality by the Arculgode Frontier, but were repulsed with loss. Intrigue, however, removed the ob-

1773. stacles which force could not overcome; the seeds of discord were sown amongst the adherents of the reigning Prince, and the Mysore troops on again passing the Frontier by Bellioor, were joined by a large body of Codugus and proceeded to the capital without meeting any serious opposition. Davappa, who had now reigned two years gave up the contest and retired with precipitation into Wynaad, but the fugitive Prince meeting there an inhospitable reception, fled, accompanied only by four attendants to Hurrial, where he was seized and subsequently carried to Seringapatam; no further account is given of him, but it is more than probable he shared the same fate as his family, whom Hyder by a gratuitous act of barbarity is stated to have put to death.

He places the legitimate heir in authority

1774. The Nawaub now demanded a return for his important assistance; and his bill of services, it must be admitted, was not immoderate: the resources of the country being exhausted, he consented to receive a yearly tribute of twenty four thousand Rupees, and sanctioned on this occasion the Codugu Family to take possession of a part of Wynaad, said to have been wrested from them at some remote period. Three thousand Codugus were immediately dispatched to take possession of the districts in question.

Imposes a tribute on Codugu.

1775. Death of Appajee Rajah, and accession of his uncle.

Appajee Rajah enjoyed but a short time the power which after so many vicissitudes he had at length acquired, he died the year subsequent to his accession and was succeeded by Linga Rajah who, superceding the claims of the three sons left by his nephew, took upon himself supreme control.

Hyder would appear to have repented the moderation, which had led him to be satisfied with the small tribute we have seen he

imposed; as a few months subsequently, we find he required and obtained a constrained assent to the cession of Sooleeay, Umr, Bullaree Punjee and Yailsowra,* thus again reducing the principality within its ancient limits, if we except the precarious prepossession of the districts in Wynaad. The force left to occupy had now held them four years, when they were obliged to retire; Linga Rajah however, attempted to recover them and for this purpose sent a body of two thousand men headed by the two sons of the late Chief. This force was surprized and defeated, a fourth part of the number killed, one the Princes being amongst the slain, and the other taken prisoner was soon after put to death.

Hyder assumes some valuable districts belonging to Codugu.

1778.

Defeat of the Codugus in Wynaad.

1779. The life of Linga Rajah terminated shortly subsequent to this event, he died at Madeapoor after a reign of four years, and may be considered as the founder of the present family; but the circumstances that smoothed the way to his elevation have been suppressed.

Death of Linga Rajah.

Veerajender on the death of his father being only about sixteen years of age, was too young to take on himself the management of the possessions which devolved to him. Hyder conceiving it a favorable moment to complete the spoliation he had so successfully begun, assumed entire possession of that portion of the country that yet remained, under the pretence, however, of being guardian to its Prince: having placed it under the control of one of his officers he marched for the Carnatic to oppose the British army under Sir Eyre Coote. Those mountaineers, but ill-satisfied with the authority that had been forced on them, determined to resist such a domination, and no longer restrained by the hand that imposed it, threw off the yoke. In arms they gained possession of the different fortified places and expelled the Mysore

Hyder assumes entire possession of the principality.

1780.

Revolt of the Codugus.

1782.

* This circumstance is not mentioned in the History. Veerajender like most Asiatic Historians would seem alone to preserve the records of his triumphs.

Confinement of Veerajender.

troops. On the first symptom of revolt, the young Rajah together with his family were removed to Gonoor a strong fortress in the District of Maharaj Droog.

Death of the Nawaub.

The death of Hyder which occurred at this juncture prepared the way for still more sanguinary contests. Tippoo from character and situation was their most formidable enemy; with his fathers' possessions, he appears to have inherited the determination of adding Codugu to them. His first act was to remove the captive family to Periapatam,

1783.

and on the peace of Mangalore he sent an army

1784.

into Codugu; but, softened perhaps by his recent successes,* does not at this period seem to have entered on the schemes of extermination which he subsequently pursued with such severity, as we find him in the same year offering a general amnesty to the inhabitants: but the allegiance of those mountaineers was not to be purchased by such favors. Mussulman dominion, seems to have bound them more strongly to their Native Princes, and not deterred by the apprehension of incurring the vengeance of Tippoo, he had scarcely pronounced his forgiveness when they again took up arms in the same cause and re-possessed themselves of their native hills.

Tippoo offers amnes y to those turbulent moun taineers.

They again take up arms.

1785.

The Sultan sends an army into Codugu.

On learning this revolt, the Sultan dispatched a body of fifteen-thousand men under Ignola Udee to quiet them; it had only advanced as far as Oolagooly when it was encountered by a body of four or five thousand Codugus, who after a sharp encounter forced them to retire with the loss of their baggage. The fate of this detachment induced Tippoo to take the command in person, and having added to their number and stimulated their courage, he appears to have led them on with more success, as we find him overcoming all opposition and reaching the capital with but little loss. Always more likely however, to remember the injury rather than the provocation

* The defeat of the unfortunate detachment under General Matthews.

His perfidy.

1786.

he no longer pursued conciliatory measures. Under the pretence of treating with, he assembled most of the Codugus who, in violation of the most sacred promises, were with their families seized, carried into captivity and (ever alive to the necessity of adding to the numbers of the faithful) immediately circumcised. This step was a prelude to greater severities, the destruction of the remaining inhabitants was pursued with relentless rigour. They were at length declared to have been extirpated and the slaves and arable lands divided amongst Mahomedan cultivators, who removed from the neighbouring countries to occupy them. The decree issued on this occasion would lead to a belief that destruction, urged at once by ambition and religious zeal, removed the ordinary checks to the perpetration of crime. It sets forth, "The country is given to you in Jaghire, improve it, and be happy; the extermination of those mountaineers being determined on, you are required as an imperious duty to search for and slay all who may have escaped our just vengeance, their wives and children will become your property." This edict so characteristic, of the author closes by ordering that "the standard of Islam be continually exalted."

Determines on the extirpation of its inhabitants.

His edict on the occasion.

1788.

Escape of Veerajender from Perriapatam

Such was the state of affairs when Veerajender, accompained in his flight by his wife and two brothers the principal survivors of the Codugu family, after a confinement of six years, aided by some of his faithful adherents, effected his escape from Perriapatam; he had however, only changed one prison for another. Seduced by the friendly professions of the Coliote Rajah, he incautiously put himself in the power of that Prince, who, awakening the remembrance of ancient animosities, availed himself of his misfortunes, and after detaining him a prisoner for some time, obliged him as an atonement for the death of the Nair Prince his ancestor, whom we have seen was slain at the Thomara Ghaut, to cede the site of a fort at that place, as also to give up for ever three valuable and extensive districts to the Temple of Montana. Complying with the pressure of circumstances, Veerajender, having purchased his

Falls in the hands of the Cotangoody Rajah or Coliote.

release by submitting to these terms, sought refuge amongst the few of his old subjects who had as yet escaped the sword. Veera Verma a short time subsequent to this transaction proceeded to occupy his new acquisitions; but the Codugu Chief, now aided by some of his own followers, declined compliance with a convention exacted under such perfidious circumstances. More alarmed by the number of his followers, than convinced by the force of his arguments, the Nair Prince, not only admitted the injustice of his demand, but relinquished his claims to certain tracts that had long been an object of discussion between the two principalities.

Singular attachment of those mountaineers to their chief.

The attachment of these mountaineers to their ancient government was, we have seen, evinced by constant insurrections, sometimes without a concurrence of measures or even a principal to direct them; attached to it by the joint influence of prejudice and habit, they have not considered much as to the value of the object, and though by no means of the mildest character they have had no disposition to change it for an alien rule, still less the harsh and intolerant way of Mahomedans. The presence of their own Prince holding out the prospect of escape from such a dominion, he was hailed with loyalty, and the spirit of resistance animated with increased vigour. This active and enterprizing chief would appear to have seconded the exertion of his adherents with a perseverance and spirit worthy their fidelity, as we find him attacking the Mysore Troops everywhere with success: having partially expelled

His old subjects flock to his standard.

them, he collected the scattered remains of his old subjects and restored them to their ancient possessions and immunities. Always near the point of action, he proceeded to Sedasweer an important post on the frontier, from whence he had ravaged with impunity the open country in its vicinity. The daring spirit, that might have deserved the esteem,

Tippoo determines on their reduction.

only provoked the rage of the Sultan. Irritated by these incursions, Tippoo determined on a retribution, which was no way likely to fall short of the provocation. He sent an army aided by a body of Nairs from Cherikul headed by Golam Alli for the purpose of exterminating a race he found it so difficult to conquer, they penetrated Codugu by the Sedasweer pass and at first

His troops though inadequate to the conquest are sufficient to desolate the country.

were opposed with success, but a want of ammunition on the part of the Codugus obliged them to retire. Gholam Ali advanced to Nakunaad, having previously dispatched his Nair allies to seize on the whole of their families, being however intercepted in the execution of this plan they sustained a defeat and fled with precipitation; the Musselman general more ambitious perhaps of plunder than glory, avoided an engagement, but proceeded to the pillage of the country with every inventive circumstance which rapine and cruelty could suggest.

1789.

At this period the states of Malliallum, always controlled with difficulty, evinced symptoms of revolt. Anxious for the safety of those valuable provinces the Sultan ordered Golam Alli to restore tranquility. This Officer marched with his army by the Kodunthurra ghaut, but the passage of it was not effected without a vigorous opposition. This force was followed by another under Mahomed Reza, who pursuing the

Tippoo's troops defeated.

route through Codugu, halted at the top of the Heggulla pass, which had been previously occupied by those indefatigable mountaineers. The attempt to force a passage was warmly resisted, and a French officer who had headed the advance, together with eight hundred men were killed, and half that number wounded. The plunder obtained on this occasion afforded a seasonable supply of ammunition, and this success was followed by the retreat of Mallapa naik, a Mysore officer (advancing in support of Mahomed Reza,) who fled in the night to Perriapatam abandoning his baggage; these successive repulses, threatening the safety of the few posts which Tippoo yet held in Codugu,

His ineffectual attempts to reinforce his garrisons.

he made an attempt to succour them, but succeeded only with regard to Kooshallnuggur, being unable to afford but a partial relief to Mudduкaray; the supplies destined for the other places were intercepted.

Gollam Alli would seem to have been unsuccessful in tranquilizing the provinces of Malliallum, as about this time the Sultan, at the head of a large army, marched in person for the purpose of more effectually restoring order in them. Determined however, on retrieving

his losses in Codugu, he appointed his brother-in-law Bhurran-oo-deen, aided by Sheik Uncer and Syed Adam to the command of a considerable body of troops, which were divided into three detachments; to them was delegated the task of taking signal vengeance on those turbulent mountaineers, and having fully recruited the different garrisoned posts to join their master in Malliallum. It will not be necessary to repeat the uniform detail of devastation and slaughter that accompained the crusades of the Sultan; the fate of the Cherikul Rajah, may serve as a specimen of them. Attempting to escape the resentment of this despot, he was closely pursued, and aware of the clemency that was to be expected, put a period to his existence, his body being found was carried to Tippoo, who as a warning to the unwary, ordered it to be ignominously suspended from a tree, it being previously dragged round his army.

He delegates to his brother-in-law the task of chastizing the Codugus.

Early acquainted with the destination of Bhurran-oo-deen's* force, Veerajender determined to anticipate his design by storming the different posts, which it was his intention to relieve, a resolution justified by success; placing himself at the head of fifteen hundred Codugus, he marched against Kooshallnuggur, a fort on the banks of the Cauvery, a sally from it checked his advance guard, but coming up with the main body to their support, after an obstinate encounter he captured the place, having followed his enemy as they fled in at the gate. Ths garrison endeavoured to escape by swimming the river, but was pursued with such success, that five out of seven hundred were killed; the fortification being destroyed, and the plunder equally divided amongst his followers, he prepared for new exploits, and in a short time appeared in front of the fortified post of Baypunaad; the garrison assuming the merit of an early surrender, were treated with liberality, and safely conducted beyond the frontier. Bhurran-oo-deen with plenary power to extirpate the Codugus was preparing to carry his master's orders into effect, when he learnt the fate

Veerajender captures Kooshallnuggur.

Bhurran-oo-deen invades the principality.

* The brother-in-law of the Sultan.

of the two posts whose capture has just been related; anxious to save the remainder, he hastened to their relief. The principal detachment headed by himself, penetrated by the Sedaswe er pass whilst Syed Ahmud entered by Arculgode, and Sheik Uncer pursued the route by Bauleelah, where the woody defiles, he hoped, would conceal his approach.

The adventures of this enterprizing chieftain appear borrowed from the annals of romance; the number of his enemies held no place in his calculations, each new difficulty tending an additional impulse to his courage: and he seems to have enjoyed the talent of imparting a share of his ardour and spirit to his followers. Those formidable invaders had scarcely passed the frontier when they found themselves vigorously resisted. The detachment under Sheik Uncer first encountered, was repulsed with a loss of five hundred men, the Codugus, however, too much weakened effectually to resist the Moslem commander, slowly retired before him, but on reaching Baghamundla, the obstinate conflicts in which he had been engaged so exhausted his numbers, that having afforded an insufficient relief to the garrison at that place, he (Bhurran-oo-deen) proceeded to the lower districts for the purpose of recruiting his shattered force; his unwearied opponents did not allow him to retire unmolested, but on returning, his overthrow was still more complete, being attacked in the middle of the pass, he was forced to abandon half his convoy as the only means of saving the remainder. Unable effectually to relieve Baghamundla, he left it to the fate that awaited it, and prepared to join the Sultan in Mulliallum—with this design he proceeded towards the Heggulla ghaut, but his retreat was so completely cut off in this direction, that he, was necessitated to fall back on Seringapatam being severely harrassed during the whole of his march. The progress of the other two detachments had been marked by various success, panic struck at the fate of the main body their commanders hastily withdrew. The capture of Baghamundla rapidly followed these events. This fort of some strength situated on the banks of the Cauvery and containing a temple of celebrity within its precincts, fell after a seige of five

Is vigorously resisted.

And eventually compelled to retire.

days. The views of the Codugu chieftain expanding as his prospects brightened, immediately on the occupation of this place, he ordered a body of his adherents below the ghauts, when possessing himself of some districts in the vicinity of Mangalore, he took measures for securing and enlargening those new conquests. But operations were not confined to those parts. Munzerabad, a province on the northern frontier, was occupied, and the champaign country on the eastern borders, ravaged without resistance, or mercy.

1790.

First connection of the Codugus with the British.

About this period the first connection between the English and Codugus took place; desirous of conciliating so able a partizan, the President at Tellicherry invited Veerajender to a conference. The approaching Mysore war rendered the friendship of this chief, as commanding so important a barrier, particularly momentous, and subsequent transactions proved how much it promoted the success of the campaign; where the views of both parties were so similar, but little discussion was required as to preliminaries. A treaty was immediately concluded, in which mutual assistance was the leading stipulation.

Animated by such rapid and important successes, Veerajender at last beheld the consoling prospect of the entire expulsion of the enemy. Tippoo's possessions in Codugu were now confined within the narrow limits of Muddukayray, of which (aware that his last post must fall if not immediately succored, and unwilling to lose what had cost him so much to acquire) he once more attempted the relief. The convoy destined for this purpose had reached Mooloosogay,

Captures a convoy intended to relieve Muddukayray, generous conduct to the officer Commanding it.

when Veerajender, whose gallantry was only equalled by his perseverance, attacked, and after a severe conflict in which 300 of the enemy were killed, obliged it to retire to a small eminence, where surrounded, the Codugus only waited the signal to destroy it. Kaudur Khan the commander of this detachment had rendered some services to the Rajah, who though resolved the convoy should not escape with impunity, with generous acknowledgment, expressed a desire to release him from the dangers

by which he was encompassed. The Moslem officer, however grateful for this proffered favor,* represented that the acceptance of it would draw on himself and family the severest vengeance of his master, and added that the strict execution of his commission was the only means of averting inevitable ruin. Veerajender in compliance with the dictates of chivalry rather than the laws of war, to evince his sense of obligation in the true spirit of an ancient knight, permitted him entirely to accomplish his object; anxious to obviate the suspicion to which this transaction might give rise, he explained his motives, and General Abercromby equally assured of his sincerity, as struck with his romantic generosity, offered to assist him in recovering his capital. But in a strain beyond the temper of the times, he expressed a determination to recover his ancient possessions, entirely by the aid of his own adherents; a gallant resolution that was soon rewarded by the fall of Muddukayray; and on its surrender in the same spirit, he liberally supplied the wants of the captured garrison, and permitted them to withdraw in safety. Those conquests however, did not bring with them a state of repose; though now for the first time undisturbed master of his ancient patrimony, the repeated devastations of which it had been the theatre, left it little more than a vast wild, and not perhaps wholly uninfluenced by the allurements of rapine, he determined on retaliating the injuries he had so long experienced.

Determines to rely only on the Codugus in gaining possession of his country.

Takes Muddukayray.

1791.

The fertile plains, that spread themselves to the eastward of this woody tract felt all the calamities of his hostile ravages, and the rural spoil of 1,500 head of cattle evinced the success with which he recruited his resources.

Plunders the districts of Mysore in his vicinity.

The period had now approached when the Sultan was to oppose the most formidable combination he had yet encountered, and the capture of Bangalore gave early earnest of success. Lord Cornwallis advanced towards the capital and General Abercromby

The British advance against Seringapatam.

* Deroim. Mackenzie. Wars in Mysore.

in command of the Bombay Army had ascended the Heggulla ghaut for the purpose of supporting him. Operations had commenced with every prospect of an immediate and happy termination, when the premature severity of the season precluding any further prosecution of them, obliged both armies to fall back, nor was the retreat unattended with considerable loss. Though suspended, the storm which threatened the Sultan was not averted; aware of the great advantages that would attend the friendship of the Codugu chief at this juncture, resentment giving way to interest, he for the first time sought an alliance with him, offering as the price of his co-operation to cede the four districts on his eastern frontier, and to enlarge his western boundary by the addition of certain provinces dependant on Cannanore. However, alluring the offer Veerajender pursued not the Asiatic policy that awaits with doubtful or venal faith the event of war, but adhering with fidelity to his previous engagements, declined all connections with Tippoo, observing in answer to his proposals, that he reposed no confidence in the faith or friendship of one, who so often proved he was little influenced by either.

Tippoo seeks an alliance with Veerajender.

December, 1791. The season having now opened, General Abercromby again ascended the ghauts, and moved towards Seringapatam, before which the confederates had previously taken up a position. The success of the first operations, having driven the Mysore troops, to seek shelter under the walls of that fortification, about 5000 Codugus together with their families,* whom the barbarous policy and ferocious zeal of the Sultan had dragged from their homes and circumcised, escaping in the confusion that ensued, sought the protection of their prince. Better adapted to the active warfare of the partizan, than the tedious operation of a seige, Veerajender directed his first efforts to intercept a valuable convoy proceeding from Nuggur. This service was effected with his usual address, and a warrant to plunder the neighbouring country, coming within the limits of his commission, he gave a wide license to the predatory

Intercepts a valuable convoy and ravages the neighbouring districts.

* In all amounting to 12000 so says the Historian.

habits of his followers. The seige now formed was indefatigably pressed, and Tippoo, after a rapid succession of vicissitudes, saw the only barrier that delayed the conquest of his kingdom on the point of being subverted; the dangers by which he was menaced inclined his fierce spirit to avert them by pacific overtures, and after some negotiations, in which he exhibited the usual faithlessness and insincerity of his character, expiated the guilt of the war by the cession of half his territory.

Siege of Seringapatam by the British.

Hostilities cease.

The Codugu chief would not appear to have been at first included in the articles of this treaty; the oversight, however, was immediately remedied, and the English commander determined on securing so faithful an ally from the violence of his still powerful neighbour, insisted on his becoming a party in it. Viewing this prince as a chief instrument of the war, to the ordinary motives of hostility were added a personal animosity, and influenced at once by measures of policy and private resentment, from the character of the Sultan it may be concluded he meditated a signal vengeance. The demand it is stated* was received with "astonishment and disdain, but Lord Cornwallis was determined not to sacrifice an ally whose cause could not be relinquished with justice or honor. Tippoo on learning this resolution is represented as irritated to a state of phrenzy, and refusing again to enter on the subject." However averse he may have been to any arrangement that placed the rajah beyond his power, the alternative of compliance, or immediate renewal of hostilities, forced an unwilling assent to the demand, and admitting the stipulations which guaranteed the independance of the principality, he transferred to the British his claims of allegiance and tribute from it.

Veerajender included in the treaty March, 1792.

Transfers his allegiance to the English.

Having passed through the vicissitudes of such turbulent times, Veerajender hoped now to enjoy a period of undisturbed repose, but the new made amity between the Sultan and his highland neighbour, did not hold out the promise of long continuance. Tippoo required the restitution of Punjee and Bullaree, which however obscure and undefined his right may have been, were given up; this concess-

* Dirom.

Tippoo demands and obtains Punjee and Bullarree.

sion had only the effect of stimulating him to more extravagant claims; scarcely had he occupied the above districts, when he urged his pretensions to the adjoining ones of Umr, and Sooleeay, a demand equally unreasonable to be made as submitted to; this tract of country had long been in possession of the Codugu families, but Tippoo uninfluenced by moderation or justice, enforced his claims by the licentious violence of conquest. The powerful interposition of the British seems, however, to have taught him a lesson of moderation, if not repentance, as we find him hastily withdrawing his troops and submitting to its decision; the investigation that followed fully established the right of the Codugus to the districts in dispute. Nothing could divert the rancorous enmity which the Sultan bore, a chief who had so long alarmed his fears, and excited his revenge: he resolved on his destruction, and in the attainment of this end hesitated not to aggravate guilt by baseness. Some circumstance not mentioned, frustrated the original plan, but little controlled by feelings of compunction, he took measures more effectually to accomplish his design; the Sivaratree feast was fixed on as the period, and the accidental discovery of the conspiracy by a boy, alone prevented its execution; the assassins were immediately seized, and it being considered desirable to retain them as living witnesses of the Sultan's intentions, they escaped with the loss of a leg each; the barbarous prudence of Veerajender appears to have dictated the amputation, as the means of more completly securing them. With the exception of the events that have just been related, nothing of moment occurred during the interval between the peace of Seringapatam in 1792, and commencement of hostilities in 1799, when Veerajender roused from his tranquility prepared for more active scenes.

Attempts to assassinate Veerajender.

1799.

Tippoo threatens a rupture with the British.

Tippoo, whom no convention could bind, or any ties of faith or morality control, was preparing amidst the most amicable professions, to violate those treaties which he pretended so much to respect. The British apprised of the offensive alliance which he had entered into with the French, adopted the means of early crushing so formidable a confederacy; actuated by

the same resentment the chief of Codugu hastened to their standard, and in all the warmth of sincerity declared his "exertions should be increased ten-fold." A depôt was immediately formed at Veerajenderpett; and measures taken to bring forward the whole resources of his little state. In conformity to the Military preparations that were determined on, General Stewart at the head of the Bombay army ascended the Heggulla Ghaut, and experienced the most prompt and effectual assistance, an aid the more grateful, as proving the fidelity of the Prince. His first exploit was in saving a large portion of the baggage which had been seized by a body of of Maupeeays at the foot of the pass; while ever ready to repel an attack, he kept at bay the Nairs of Wynaad, who instigated by Tippoo and excited by the prospect of plunder, issuing from their woods threatened an eruption. The Sultan beheld and opposed with spirit the storm that threatened him; hostilites were commenced by a desperate and well directed attack on the advanced post of Seedasweer. It will not be necessary to repeat the details of this decisive and brilliant action, his troops fought with great intrepidity, but after a severe confiict were completely routed many men of the first distinction fell on this occasion amongst them Mahomed Ruzza (The Benki Nabob) remarkable for his daring courage and remorseless character. Veerajender took a personal share in this engagement and has recorded his admiration* of the gallantry that won it. His active courage did not long want an opportunity of emulating such conduct. The populous and rich districts that stretch from the foot of the ghauts towards the western coast first invited his hostilities. Buntwalla an opulent mercantile town in the vicinity of Mangalore was after some resistance taken and plundered, the officer in command of the province at the head of 3000 men completely defeated, and a large portion of

Warmth of Veerajender in their cause.

20th February, 1799.

8th March, 1799.

Battle of Seedasweer

* Vide Asiatic Register. A curious letter from the late Rajah to Lord Wellesley, giving an account of this action, he declares the battle of the Mahabarut is thrown quite into shade by it.

Indulges his followers in extensive scenes of plunder.

this part of Canara entiely cleared of the enemy. His efforts in Mysore were not less vigorous, or less successful; Buswampatam, Arculgode, together with various towns of secondary consideration were captured, and those mountaineers whose courage is not untinged by ferocity are represented as indulging themselves in the full gratification of every military appetite.

Capture of Seringapatam and death of the Sultan.

The genius of Tippoo was unable to sustain the empire his father had created; but if not possessing the prudence, ability, or military talent of that singular character, he merits at least the praise of a fearless soldier. Though unable to resist he could not submit, and after the action of Seedasweer, retired within his fortifications with a determination of defending them to the last, a resolution executed with a steady and active perseverance; the infatuated gallantry with which he fought could however, only postpone the vengeance he had so justly provoked. The judicious policy that foresaw and opposed his designs was attended with the most complete success, and the capture of Seringapatam taken after a contest of sanguinary obstinacy for ever put a period to the Mussulman dynasty in Mysore. The British who had chiefly urged the rapid downfall of it, hastened

May, 1799.

to close the calamitics of war, and actuated by the love of justice not ambitious of conquest, placed the representation of the ancient Hindoo Princes on that throne which their arms had won. Restored to peace by the events of this brilliant campaign, Veerajender again sought tranquility amidst his native hills and faithful adherents. The English Government were not unmindful of what was due to the attachment and zeal with which this chief adhered to their cause and promoted its success; an exemption from all tribute, and the entire cession of the rich district of Poottoor, an addition of territory and revenue that placed him in the rank of the most powerful of his predecessors, evinced the

Veerajender experiences substantial proofs of the gratitude of the British.

sincerity of its gratitude, but a splendid sword that accompanied this substantial indication of it, seems to have called forth his warmest acknowledgments. This testimony of their friendship

so suited to his desires and wishes was received in state, repeated discharges of ordnance, and a donative profusely scattered amongst his people manifested the sentiments with which he accepted a gift that realized as he said, "the first wish of his heart" and in proof of the value attached to it, he declared "it should be considered one of the ensigns of his authority, and as such transmitted to his successors."

The events that followed this long register of contests do not offer much worthy of record. Veerajender seems to have enjoyed for some time the ease which his efforts so mainly contributed to acquire, and his ancient possessions gradually recovering from the devastation to which they had been subject, promised to repay the exertions he used in improving them; but domestic ills and private discord obscured this flattering prospect, and his latter years were clouded by misfortunes entirely destructive of his repose. The premature death of his ranee was the first shock he experienced; tenderly attached to her, the loss seems to have seriously affected his temper, if not impaired his intellects, nor was the conduct of his elder brother likely to tranquilize him. Appajee Saib aggravated the guilt of crime by the baseness of ingratitude; he was impatient of control, of a violent and cruel disposition, and returned the affection of Veerajender by endeavours to destroy him. The particular circumstances that led him to attempt his assassination are not known, the plan laid, however, for that purpose was accidentally frustrated, and the head of Appajee Saib displayed in the palace, proved his brother was more influenced by the dictates of severe justice than ties of consanguinity. Subsequent to this event some of his principal servants urged by the forcible impulse of hope and fear determined to remove a master, whose suspicion the most cautious could not escape, whose violence no submission could appease. The Dewan and Soobadar of Veerajenderpett, the one a Brahmin, the other a Eunuch (characters well adapted to such scenes,) were the chief instigators of the plot. On its success the son of the former was to have been placed in power, and more effectually to secure him in it, it was determined he should be united to one of the daughters of the Chief. The design was defeated, although not till it had been nearly carried into

His domestic misfortunes.

1804.

Conspiracy of his minister.

execution; on such an occasion but little clemency was to be expected and the conspirators, together with their unoffending families were put to death with circumstances of singular atrocity. Those sacrifies to resentment or justice rendered him still more irritable, the slightest motives of caprice or passion, the most casual provocation often involved numbers in indiscriminate slaughter.* Those sallies of rage were doubtless the efforts of a disordered imagination, they were succeeded by imaginary terrors and his dejection rapidly increasing, he attempted to put a period to an existence that became burthensome. The power of medicine rescued him from death, but wearied with authority or satiated with success, though consenting to live, he aspired only to descend from the irksome elevation in which he was placed, and has more than once expressed a determination to retire from his native possessions, and live under the protection of the British; he continued in this alienated state of mind for a considerable time when alike fortunate for him as his subjects he was removed from a scene in which, while he lived, either had so little enjoyment.

Punishment of those concern. din it.

His alienation of mind and death.

1809.

The fidelity and constancy of those mountaineers, aud the personal qualities, confinement and escape of their chief, give a romantic air to the adventures that may excuse, if not excite a share in the interest that has dictated this sketch of their history; more virtues belong to the character of Veerajender, than are easily reconciliable with the ferocity that marked many of his acts, free, open, liberal to munificence, and of incorruptible faith, he joined to a daring spirit an acute capacity; and of a mature judgment, the adversity of his early years dispelled those prejudices of caste, religion, and education that enslave the mind of the Hindoo, and fitted him for the times in which he lived, a period well calculated for the display of his natural intrepidity. He professed on every

Character of Veerajender.

* One of the members of a large number of Abysinian slaves kept for convenience or ostentation, having committed some venial crime involved the whole body in his punishment, the resentment of their master could only be appeased, immediate massacre of all in which he himself took an active part.

occasion the warmest fidelity to the English nation, and his conduct justified the sincerity of the sentiment, his attachment to it was shewn in every occurrence of his public and private life, and he declared that the extent of his ambition "was to be considered a dutiful child, and devoted adherent of the British." But however, much we may see to admire, candour requires some shading; he appears to have merited the confidence of his allies, more than the love of his subjects, and though his gallantry as a soldier may win our esteem, his vices as a ruler must meet our condemnation. He is represented as by no means unmindful of the welfare of his pepole, but if we except his merits as a leader, he possessed few of those virtues calculated to fix their affection; he was little controlled by pity or remorse in gratifying momentary freaks of passion, his paroxysms of rage were often fatal to those who approached his person and frequently produced scenes not exceeded in all the records of barbarism.

His singular attachment to the British.

Deserves more the esteem, of his allies, than love of his subjects.

Veerajender's achievements in the genealogical tree of the family were conspicuous; his first wife, however, only produced one child, a daughter, subsequently given in marriage to the Ex-rajah of Soanda. By a second and a favorite ranee he had four daughters, leaving also an extended progeny of spurious birth, but the disappointment he experienced in not having a legitimate son sensibly affected him. Viewing the occupation of his country in the light of a conquest, and the laws of the Hindoos, considering that which has been acquired as disposable at the pleasure of the possessor, he conceived himself privileged to confer it as best suited his desires; but he never for a moment contemplated the succession of his brother, and had he anticipated the present order of things, would doubtless have followed the Turkish policy, one so well adapted to reduce the number of royal competitors. Having won his ancient possessions he evinced no ordinary solicitude that his immediate decendants should enjoy them, and to secure this object at first determined, that in the event of having no male heir, the most deserving of his illegitimate sons should be seated on the mus-

His family.

Anxiety as to the succession.

nud. Subsequent circumstances led him to alter this resolution, and he finally willed that the son of his eldest daughter,* and in failure of male issue that of the others, agreeable to seniority; should adopt his name and succeed him; in the event of his daughters having no male heirs, the original intention was to be carried into effect. The British government sanctioned this arrangement, and to it he entrusted the guardianship of his family, and execution of his will; he provided for the government of the country by nominating under the control of (or rather assisted by) the Ex-raja of Soanda, his eldest daughter as regent during the minority of the expected heir.

His determination regarding it.

Linga Rajah the younger brother of Veerajender owed his safety to the extreme contempt in which he was held by that Prince and his rise to the domestic feuds that followed his decease. On it the young ranee and her gruardian assumed the direction of affairs, but their power was ef very limited duration. Linga Rajah now freed from the rigorous restraint in which he had been kept, emerging from obscurity hastened to Muddukayray, and inflamed the discord that already existed between his niece and her associate in authority; this was only the prelude to more important events; having acquired a strong party, he completely supplanted the Rajah of Soanda and compelled him to withdraw; the influence which he had by this time gained over the young ranee seems to have been considerable, as she consented to abdicate in his favor, and obtained the sanction of the British Government, to an arrangement that invalidated the will of the late chief. I am not acquainted with the particulars of the revolution that raised the present prince to power. The above is a mere outline of the events that led to it. The young Ranee together with her sisters, now kept in a degree of restraint, which has everything of confinement but the name will doubtless have leisure to regret the weakness that resigned her authority to a relative that has but slender claims to such a preference—capricious and puerile, but jealous and relentless he might inspire the contempt did he not excite the fear of his subjects. Of his domestic government a sketch has been given; the attributes of his character

* She was to have been married to a member of the Bednore family.

and restless suspicion for which he is remarkable suggests, if not confirms the belief, that his administration is not of a mild or considerate character. It would not appear that his reign had hitherto been disturbed by intestine factions, but the fear and jealousy with which he regards those around him, allow us to conclude he has purchased his elevation at the expense of his tranquility. The annals of Codugu as far as they relate to the neighbouring countries, afford since his accession, nothing of sufficient interest to arrest attention.

Latter end 1809.*

QUILON,
31*st January*,
1818.

(Signed) P. E CONNOR, LIEUT.
*Surveyor in Coorg.*

FINIS.

* The chronological part of the History is very scanty, but there is reason to believe few dates given are correct.

(51) 526

# THE CALL OF THE SOUL

## A NOVEL OF HARIJAN LIFE

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C. SHRIKANT RAMAN

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## MR. KENNEDY WILLIAMSON OF LONDON ON THE AUTHOR

Mr. Kennedy Williamson, M. A., (Cantab), Editor of "The Writer" (Published by Messrs. Hutchinson, Ltd., Paternoster Row, London) and a distinguished Literary Critic, London, (in a letter to the author) says:

"Your story ..... You handle English admirably, as you seem equally expert with narrative, as with dialogue. You have much insight into human character ... ..... There are other good merits ..... "

The Characters in this story are entirely imaginary. No reference is intended to any living person or to any public or private company.

# INTRODUCTION

Life's myriad forms need interpreters who will enthusiastically and with prophetic fervour fulfil their self-chosen tasks and earn the esteem and gratitude of their generation. One such youthful enthusiastic interpreter of life is my friend and colleague, Sri. C.S. Raman, M. A., L. T., who has already published stories and novels both in Tamil and English and for that reason is well known to the literary world. So I put it down to his usual impulsive generosity that he has honoured me with the request to introduce his latest novel on Harijan life, entitled, "The Call of the Soul".

The novelist reveals his skill and mastery of dramatic art. Occasionally didactic, the story is full of sensational events. Events sweep by with dramatic swiftness and nemesis descends on the evil doers with equal speed. The theme is topical and is of special interest and special significance for this age and generation. The cure of the cancer of untouchability though not by the radical medical method of the daring hero, Dr. Sankar — is a consummation devoutly to be wished for during the lifetime of the great apostle of Social Reform, Mahatma Gandhi.

I congratulate the novelist on his literary venture and wish him greater success in the years to come.

Coimbatore,
22—1—'42.

M. J. SARGUNAM.

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INSCRIBED
TO
THE BELOVED MEMORY OF
P. M. SUBRAMANYAM, M.A., I.C.S.

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CHAPTER 1

## DR. SANKAR

Dr. Sankar looked sad as he spoke to his patient.

"Be brave, Bagya," he entreated.

The woman on the bed managed a smile.

"I'll be brave," she faltered, "but I know I'll not live long. You've given me the best medicine and attention but you cannot cure my mental agonies."

"Don't say so, Bagya," the doctor entreated, "Don't think of the evils in our Hindu society. Sooner or later, these will disappear."

"I'm glad to hear you say so," the woman replied, "If our society can produce a dozen men like you, there will be an end to the degradation to which my people are subjected."

Bagya was the widow of a cobbler who had been a notorious toper. She had lived outside the city of Coimbatore where some poor huts were

specially erected for the low class families, for the Bagyas belonged to the lowest rung of Indian society.

She had been a good housewife, and attended affectionately to the needs of her family, a daughter named Bhavani and a boy, Govind. But all her good intentions were neutralised by her husband who, the terrible drunkard that he was, would lose all his earnings of the day at a toddy shop near the village, return home in a drunken mood and harass his wife and children.

At times he would take a stick to beat them with, poor Bagya bearing all these hardships and sufferings with great fortitude.

Then, one evening, Bagya went to the Coronation Park in the city with her two children to attend a meeting at which a great social reformer spoke on the existing evils in Hindu society.

Returning from the meeting, she was walking along the Palm Grove Road near the Forest College when a black scorpion from a tree fell upon her arm. Unable to bear the pain, she lay writhing in the road and it was in this condition that Dr. Sankar found her as he happened to come by in his car. Stopping the car, he took her and the children to his bungalow which contained a dispensary specially kept for giving medicine free to the poor.

He administered some medicine to alleviate the pain and drove them back to their little hut outside the city.

The cobbler, Amasi, Bagya's husband, was in a bad temper.

He had returned home that evening early, feeling the pinch of hunger and became paroxysmic when he could find nothing to eat.

Wild with fury, he decided to punish his poor, innocent wife when she returned.

So it was that as she entered the hut, he took a wooden stick and beat Bagya so severely that she fell unconscious.

When she regained her senses she experienced intense pain in the stomach. Coming on top of her sting, it was too much for her to endure. Poor woman! She could not complain of her husband's ill-treatment to anybody.

Some months later, Amasi paid the penalty for his misdeeds and died of cholera, leaving his family quite unprovided for.

With great difficulty, the widow kept the wolf from the door for a time, but after a few months, she fell into the depths of poverty and began to beg for food. She wanted to earn her livelihood but her pedigree stood in the way. Was she not a base creature, the wife of a Depressed Class cobbler?

Would any Hindu worth the salt recognise the plight of a member of the Depressed Classes? Would he condescend to ameliorate the condition of the poor? No! Wherever Bagya went for work, she was met with vituperation, contempt and ridicule, for she belonged to the lowest stratum of Hindu society and as such, was treated as an outcast. Her very sight or approach meant pollution to the high-caste Hindus! How could she earn her livelihood? It was impossible. There was no other way but to go begging for food. Even there, she experienced difficulties and sufferings with the result that she became seriously ill, mental agonies aggravating the intolerable pain in her stomach.

It was then that she remembered Dr. Sankar, and repaired to his bungalow with her son and daughter, and narrated her woeful tale to him.

Dr. Sankar had graduated from the Madras Medical College, two years before at the age of twenty, and set up a practice in Coimbatore. His polished manners and good personality soon endeared him to his patients, both rich and poor, for he hated class distinctions and creeds. He wanted men and women to live happily without acrimony. He invariably spoke soothing words to the poor for whom he had a strong regard. He desired to improve their lot in spite of opposition

from high-caste Hindus. He was a sincere believer in state socialism that aims at the betterment of all classes. His sole aim was to eradicate poverty, root and branch.

In his dispensary he gave medicine to all, rich and poor.

Men of opulence sent for him, paying him huge bills while the poor men of the city, on learning that Dr. Sankar would administer them medicine without any fee, went to his door in large numbers. They found him jovial and sympathetic and realised that the young doctor would champion their cause and be a tower of strength to them.

Dr. Sankar told his rich clients, some of whom were very orthodox, that they should not ill-treat men belonging to the Depressed Classes. He requested them to sink all differences of caste, creed and colour, and work for the national welfare of the motherland.

There were many who clung to old habits and ideas and believed that they were the strong pillars of orthodoxy. To them Dr. Sankar would charge heavy fees, the money he got from this practice being spent on the poor, giving them food and clothing.

His views on social reform irritated some of the more affluent of his patients, for they did not want to change the old order of things. Conserva-

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tives as they were by birth and tradition, they considered that the caste system founded by the Aryans of yore was such a fine thing that not even an angel should alter it.

Some of them tried to convince the young medical man by their arguments that he was doing a great disservice to society and to religion. A few detested him and secretly reviled him while others took their ailments elsewhere. They despised Dr. Sankar rendering help to members of the Depressed Classes, whom they considered as no better than brutes, born for doing only despicable work. But the young physician did not mind their taunts, and continued to devote his time and attention to the betterment of the lower classes.

So it had come about that Dr. Sankar now sat by Bagya's death-bed.

"Excuse me, please, doctor," Bagya requested, "I'm sorry to have spoken painful words to you. The way in which my people are treated by high-caste Hindus makes me bitter. My disease also makes me ill at ease. Without your benevolence, I'd have died long ago."

Dr. Sankar spoke deliberately.

"Our high-caste Hindus will realise their mistake sooner or later. God did not make any distinction when he created us. This class or social

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division was made hundreds of years ago by the Aryans who came to India. It was all right then. But the caste system has outlived its use. It must be ended or mended. We must all live together as one happy community. That's the ideal of Mahatma Gandhi. If we set our house socially in order, sure as certain, England would grant us political power. First and foremost, we must work for the unification of our Hindu community. We must abolish all distinctions in society."

She heard the words with rapt attention, and was much pleased.

"I'm happy at last, sir," she said, a feeling of joy spreading over her. "When I die I can go away from this world happy in thought that my children will be cared for by you. You'll surely elevate the status of my community."

The physician looked at her with commiseration, the victim of social tyranny and injustice.

"I promise," he said, "to protect your son and daughter. You needn't feel anxious about their future. Have peace, Bagya."

As soon as he uttered those words, he felt his blood running freely in his veins. The very thought that he would give them shelter and food, despite the heavy odds against him, made him happy. To

render some help of a permanent nature was, he felt, 'a thing of beauty and a joy for ever.'

Bagya was happy, too. She had been worried over the future of her children, but, thank God, now the doctor had come to her assistance.

Two days later, Bagya had a heart attack. Dr. Sankar, who was sleeping in his room upstairs, was at once awakened and came down to her. When he saw her, tears heavily clouded his eyes. for he knew that her case was hopeless.

Bhavani, her sixteen-year old daughter, was already there, her well-cut features and black hair adding grace and beauty to her sad look. Dr. Sankar had bought her some diamonds and she wore them and looked like a queen.

As Dr. Sankar entered the apartment, he heard the young damsel speaking soothing words to allay her mother's fear of her impending death.

"Don't fear, mamma," she said, "God is great. He will help you."

Govind, her brother, aged twelve, came in with an anxious heart as Dr. Sankar approached the patient.

"Be brave, Bagya," he comforted.

Sadness choked her heart. She did not wish to go with Death. It was impossible for her to be away from her son and daughter. How was she to leave

the physician who was doing splendid work for the cause of her community? Then she remembered Dr. Sankar's promise. The Doctor would be her family's guide, philosopher and friend. In spite of strenuous opposition and truculent criticism of his action from Hindu society, he would carry out his promise to the letter.

"Look after my children." She uttered the words in an attitude of prayer, and the young medical man was visibly touched.

"I promise," he vowed.

She then embraced Bhavani, and her little son, Govind, asking them to obey the doctor at all times, telling them that he would be their sole benefactor.

Bhavani and her brother could not reply at once, for pity chocked their hearts. At last, the daughter spoke.

"We promise to obey him."

With a touch of pity, Bagya again spoke to them.

"I'm going. Death has come to take me with Him. Pray for my soul. Be happy."

There was serenity and quiet in Bagya's face now. She who had been the plaything of social tyranny and injustice was dead. She had gone to a peace she had never experienced on earth.

Thus died Bagya.

CHAPTER II

## THE DEVIL'S DISCIPLE

Of all the villages in Coimbatore, Sulur is best loved by the people of the district. It is a pleasant rural area with mountains on all sides. Green fields greet you as you go along the road, on either side of which tall trees enhance the glory of the natural scenery. The village has a large lake and if you stand on the lake-bund in the evenings, you may be fortunate enough to witness the glorious sunset.

Dr. Sankar's parents lived near the lake in a quiet bungalow, around which grew beautiful trees and plants, giving romantic colour and life to the villa.

Mr. Amrit Ling Gound, his father, was not interested in mundane affairs. He belonged to the old school of Hindu society, was a staunch supporter of the old order of things, and conservative in his views on life. He detested Mahatma Gandhi's teachings on the elevation and betterment of the depressed and oppressed classes.

However, Mr. Gound was liberal with his purse, and would give alms and charity to those who were not untouchables or depressed class men.

Mr. Amrit Ling Gound was a millionaire, despite the fact that he had had no school education. He would have willingly studied at school but his father, who had a religious turn of mind, sent him to Coimbatore to hear religious discourses and in time he attained education in that line. While there he became fast friends with a young lawyer called Sundram Iyer, who later became the family advocate.

Mrs. Amrit Ling Gound, otherwise known as Parvathi Ammal, was as orthodox and good as her husband. She, too, was charitably disposed towards the poor men belonging to the high caste. Like her lord, she always went to temple to worship God.

On certain days she would give alms to the poor and fast for some time. She was conscientious in her work and much devoted to duty, believing that this creed would lead her soul to salvation after death.

She loved her husband, her children and her near relatives, and her late brother's children, Chella and her brother, Krishna, living with her.

Chella and Krishna were very poor, and as their parents had died when they were young, Mrs. Gound, with her husband's approval, got them to her villa and gave them tender care as well as food and clothing.

Chella, who was seventeen, had charming behaviour and good looks. She talked with ease and fluency Tamil, English and Hindi, and was head over heels in love with Dr. Sankar's brother, Subramani.

Not aware of her love for her cousin, Mr. and Mrs. Gound were making preparations for her marriage with a Mr. Appaji of Satyamangal village in the Coimbatore district. They would have willingly taken her as their daughter-in law by marrying her either to Dr. Sankar or to his brother, but God was against such a course.

Amrit Ling Gound followed a superstitious practice of consulting God. He took a rose which he placed on the shoulder of the idol in the Hall of Worship in the bungalow.

If the flower fell down, it meant that God was agreeable to the marriage of Chella with one of Mr. Gound's sons. But as ill-luck would have it, the flower did not fall.

It was only then that he decided to give Chella away in marriage to Appaji of Satyamangal.

When Chella heard this, she became pensive. She did not wish to become the wife of Appaji who was a teacher in Satyamangal High School. She desired to become a society beauty, rolling in luxuries, attending banquets, and thus whiling

away pleasantly her time. She resolved to escape from the marriage, and made up her mind to commit suicide if her uncle and others forced the teacher on her as her husband, or, as an alternative, to run away from home.

Her aunt and uncle discussed the matter one day when Amrit Ling Gound entered the kitchen where his wife was preparing hot loaves for him.

"Sundram Iyer has written me," he began, as he ate a portion of the first loaf, "telling me he would see me. He seems to have spoken to Appaji. I've decided to give a sum of ten thousand rupees to Chella as her dowry."

"I'm so glad to hear that," replied his wife, with a feeling of gladness. "Why not increase the dowry to a lakh of rupees?"

"As you wish," Gound assented, "I would like her to be wedded to Sankar but God wasn't pleased to help us in that, and after all, Appaji is quite a nice young man. Chella should be thankful that we're going to give her in marriage to him."

He finished eating the loaves and drank a cup of hot coffee.

"We must await the arrival of Sundram Iyer to-night," he said, getting up.

It was as the clock proclaimed the hour of nine that Sundram Iyer entered the hall with a beaming

face. Mr. Gound received him warmly and bade him be seated.

"Did you have your food?" he asked.

"I invariably finish my supper at seven," said the other, removing his white turban and placing it on a stool nearby. "I've come to talk with you on an important matter."

"Did the young man agree to marry Chella?" Gound asked , eagerly.

Sundram Iyer coughed a little to clear his throat before replying.

"Do I ever return empty-handed? I obtained a letter of approval from Appaji. Here it is."

Amrit Ling Gound read the epistle with joy that knew no bounds.

"When you go on business, it is always successful," he said, "I'm so glad Appaji has agreed to marry Chella."

On hearing the news, Chella wept within herself, and prayed to God to frustrate her uncle's plan.

Sundram Iyer and the millionaire talked for a while on matrimonial affairs, their parley evoking anguish and agony in her mind. She decided that, come what might, she would refuse him as her husband. Why not tell her uncle and his wife?

What would they think of her? Would they not be worried by her refusal to wed Appaji? If she married him, would she not be forced to live in some rural place, devoid of modern civilisation? Better die than wed a rustic, a poor school teacher, she reflected.

"I don't know how I'm going to repay your kind services," Gound said to the lawyer, later.

Sundram Iyer yawned a little.

"You promised to give me five thousand rupees if I succeeded in this marriage negotiation," he reminded, "but I'll request you not to think of it."

Amrit Ling Gound protested.

"I've decided to pay you more than the amount stipulated," he said. "Did you, by the way, see my son, Sankar, in Coimbatore?"

"Yes, I saw him."

"Is he still moving with the lower classes? The other day, a friend from Coimbatore, was telling me that Sankar would support the entry of the Depressed Classes into our ancient temples."

Mr. Gound loved his children, but he did not like Dr. Sankar advocating the cause of low-caste men.

Sundram Iyer thought over Mr. Gound's words and decided to work his feelings to his advantage.

"Why, the whole of Coimbatore is laughing at his action. I heard about this from some friends of mine, who do not approve of Sankar's action. I had been to his home and, my lord, I beheld with my own eyes a horrible vision. Dr. Sankar is maintaining a low-caste maiden in her teens and her brother."

As Sundram Iyer uttered these words, the millionaire, and his wife who had joined them, looked at each other with wistful eyes. They were nonplussed to hear that their dear son was keeping a Harijan girl and boy. Was that not against their religion? How could they tolerate their son mixing freely with men of the low-caste, devoid of social standing? They were immensely pained to hear such a thing.

The lawyer affected to sympathise with his friend's misfortune.

"Did I not tell you, sir," he said, "that you should check Sankar's behaviour? If you had only acted on my suggestion he would not have gone on like this. But, even now, it's not too late to mend his ways."

Amrit Ling Gound could not utter any words, as remorse choked him, for he reflected that he had erred in not having nipped the evil tendency in Sankar in the bud. His son's behaviour had

completely humiliated him in the eyes of men of his standing and orthodoxy.

"It's a pity Sankar should behave so idiotically," he said, "I never anticipated such a thing."

"What's the age of this Harijan girl?" put in his wife.

"From her appearance," observed the cool, calculating advocate, "I think she would be about sixteen."

"You must save me from this calumny," entreated Amrit Ling Gound with a despondent look, "You must remove that girl from his custody at any cost. Don't consider the expense. My money is at your disposal."

Sundram Iyer nodded.

"I'll do as you desire," he agreed, "Be brave. I'll save you from ignominy and make Sankar feel for his action."

CHAPTER III

## THE DEVIL'S DISCIPLE AT WORK

"I'll return to-morrow, Bhavani," said Dr. Sankar to the maiden who was under his protection, "You need not worry about me. I won't stay at Sulur any longer than that."

The unfortunate damsel did not wish to be left alone, for her uncle, Irula, had given notice through a lawyer, asking Sankar to restore her to him and, if he refused, he would sue him.

She trembled when she thought of her uncle, and his cruelty.

"I know, sir, nothing will happen," she observed, "Still, I fear what my uncle will do. The notice from the lawyer worries me much. I wonder why Irula wants me back."

"I suspect there are others besides he who are working against us, and helping Irula to separate you from me," said Sankar, gravely, "But I'll see this doesn't come to pass. It is my sacred duty, based on the vow given to your mother, to support you and your brother. I can assure you that I shall keep it."

"You're so kind and generous!" she exclaimed, "You've taught me to read and write

well. What would happen to me if I were removed from here to Irula's?"

"What sort of man is your uncle?" asked the doctor, looking at her with sympathetic affection.

"My lord, it is his wife, Martha, who makes Irula bad. She'll kill me if I go there."

"Be brave and bold, Bhavani," he comforted, "Nothing will happen to mar your happiness so long as you're with me. Even if my father were to tell me that I should not keep you and Govind, I should go against his wishes. Put your faith in God."

"I'll be brave, sir. You needn't worry about me."

Dr. Sankar smiled at her, and left the house.

As soon as he was gone, Bhavani went to the kitchen with her young brother and took a meal with him before retiring to her room and reclining on a sofa with a Tamil novel, for Bhavani could do something rare among the people of the depressed classes—read, thanks to Dr. Sankar.

Bhavani read for a while but soon found her thoughts wandering. She thought about her past, her affectionate mother and her cruel father, her uncle, Irula's home and his good-for-nothing family. She became nervous at the thought that they

would do her harm and might force her to marry their son, Kuppu, whom she hated.

As she was thinking thus, she heard a knock at the front door of the bungalow. She sat up at once and wondered who it was who disturbed the peace of the night. She knew that the man-servant had gone to his village on an urgent summons from his home, therefore, she and Govind were alone in the bungalow.

As the tap was repeated several times, she went to the door and looked through the key-hole.

To her great consternation, she espied the uncouth figure of her uncle, Irula, standing there with a gentleman, sprucely-dressed.

She shook with terror, and felt that the earth whereon she stood was about to give way.

She considered her predicament. Irula had come to remove her from Dr. Sankar's residence. If she refused to open the door, he would surely force his way in and carry her away.

"Better encounter him," she decided, and opened the door.

Both men looked with admiration at the young maiden confronting them with such courage and candour.

She asked them why they had come there, telling them that Dr. Sankar was absent in Sulur.

Irula eyed her peculiarly and spoke in a coarse voice.

"You've learnt to speak well," he remarked, "You ask me why I've come. Don't you know why? I am taking you and Govind to my home."

He leered hideously, revealing dirty rows of teeth.

The other man then introduced himself as Kanda Swami Chetti, the advocate.

"You are closely related to this man," he went on, "He wants you in his home. You should not live alone with a gentleman whom you don't know. I'll give you a hundred rupees if you'll accompany Irula and live with him."

"Why should you come and trouble me now?" she asked, boldly, "I'm under Dr. Sankar's protection. Call on him to-morrow and discuss this with him."

She expressed herself in such a clear way that the lawyer was astounded beyond measure. He looked at her with admiration, thinking that it was a rare thing to come across a maiden of her type among the depressed classes.

His appreciation was short-lived as he remembered Sundram Iyer's instruction, and drew out of his left-hand pocket a purse containing some silver coins.

"I'll give you this now," he said, with a cunning smile, "You will live happily with Irula and his family. You should not sojourn here with Dr. Sankar. People will talk."

Bhavani thought over his words.

"I know it's not good that a maiden of my age should reside with a male," she said, "But you forget this. The doctor is a social reformer of repute. There is no harm at all in my staying with him. It is better that you come again to-morrow and have a talk with him direct."

Irula then approached her as Satan would.

"You must come with me," he said, "I am your uncle."

Bhavani did not care to reply, but resigned herself to fate as she well knew that she would be removed at all costs.

She thought of writing a note for Dr. Sankar, but the villains would not permit her to do so, she reflected.

While she was thinking, Irula went in and reappeared, carrying the sleeping Govind, whom he put in the car. Bhavani was forced to follow and the automobile glided away.

Stopping before Irula's hut, they were received by Mrs. Irula who conducted Bhavani and her brother inside, muttering curses on the damsel's mother, whom she had hated.

Now she felt glad that she could persecute her daughter to her complete satisfaction, that too at the instigation of Kanda Swami Chetti, who had paid her some silver coins earlier in the day.

CHAPTER IV

## A FAMILY TALK

Dr. Sankar reached Sulur at nine o'clock in the evening, and entered his parental abode with joy, little knowing that his visit was so arranged as to facilitate the removal of Bhavani and her brother from his residence in Coimbatore.

After a meal, Mr. Amrit Ling Gound, his wife and Dr. Sankar became engrossed in deep conversation.

"You'll be glad to know," began Amrit Ling Gound, smiling, "that Appaji of Satya-mangal has agreed to marry Chella. I want to have your marriage also settled."

Now, Dr. Sankar understood why his father had written to him.

"Why should I marry?" he asked, thinking of Bhavani, "Don't be anxious about me. I've decided to remain a bachelor."

"You're of marriageable age, Sankar," his mother protested, "You should not refuse our advice. We want to see you married within a month or two."

Amrit Ling Gound, chewing some betel nut, nodded agreement with his wife's utterance.

"What do you say?" he interrogated, gazing at his son, "I'll arrange for your wedding. I shall select a beautiful bride for you. You've seen the daughter of Mr. Arunachal Gound. What do you think of her? Janaki is her name. She resembles in beauty and character, Rama's wife, Sita. She is rich, cultured and good-natured. Very godly too. Your mother and I desire that you choose her as your bride."

Dr. Sankar heard his father patiently.

"Father, dear, I know Janaki," he replied, "But I've always treated her as my sister. How can I, then, think of matrimony? I'm not twenty-three yet. Why should there be hurry about my wedding?"

His father exhibited annoyance.

"Don't refuse to hear my words. Perhaps you're thinking of marriage according to western ideas. We're good Hindus and must follow our own ideas in this matter. I strongly oppose aping Westerners in this respect. It may be good for them but not for us — orthodox Hindus. When I was young, my parents chose a wife for me. Have I not loved her and lived with her all these years? Your mother and I desire that you should take in wedlock Janaki. You'll be very happy. It will give us complete peace of mind and satisfaction."

Mrs. Amrit Ling Gound augmented the speech of her husband.

"Am I not your mother?" she pleaded, affection surging in her heart, "Would you refuse my sincere advice? You may be learned, but you are still our eldest son. You should not cast our Hindu tradition and ideals to the winds just because you've been educated. "If you go away from the path of duty, will it not grieve our hearts? Marry a good girl of your choice from our community. Then only will you make your mother happy."

Dr. Sankar did not desire to lacerate her feelings.

"I do not wish to hurt you," he said, "I just don't want to be married so young, that's all."

Amrit Ling Gound eyed his son cautiously.

"If you don't marry now, there's every likelihood of your marrying a girl in the street. My friends have informed me from time to time about your activities in Coimbatore. Mr. Sundram Iyer has been here on business. I met him by chance, and he told me something about you that made me despair."

The young medical man wondered what the advocate had said.

"It seems, Sankar," Gound went on, "that you have a depressed class girl and her brother at your home. This has alienated the sym-

pathies of the richer men who used to like you. Consider the dignity of our house. Even a base villain should not mix with the depressed class devils."

As he uttered these words, his eyes shone like fire, and Dr. Sankar felt a wave of pity for his father who had no love for the unfortunate brethren of Hindu society. He did not mind the ire of his parent. He only wished that his dear parents did not mistake his action and love for the members of the depressed classes as a sign of revolt against parental authority.

"Why should you lose your temper?" he asked. "Don't you know me fully? I'm a man who follows certain principles dictated by a genuine conscience. You have a poor opinion of the depressed classes. They are looked upon with contempt and callousness by the high-caste Hindus. I remember that you were once pleased to tell me that the depressed classes belong to the Hindu fold."

Amrit Ling Gound was, by now, restored to his normal temper.

"Well, my son, I don't deny what I said once. I reiterate my statement with added emphasis. The members of the depressed classes are all Hindus. But their status and occupation make me condemn them. I detest them. Let them be

left alone. Don't mix with them. It's not our concern to elevate them from their degradation."

Dr. Sankar's eyes shone with indignant lustre.

"Father, dear," he exclaimed, "I'm glad you did not deny your statement. You admit the truth that they are Hindus, every inch of them. Why then should we refuse to ameliorate them and help them to attain their proper place in society? Are they not a limb of our Hindu society? If there is a cruel disease in the system, do we not seek the help of doctors? You admit that the members of the depressed classes are in a bad plight. Why not elevate them and thus make our religion strong and stable? If we don't, other religions will have them as their converts and give them equality and honour."

Amrit Ling Gound quietly heard what his son was pleased to say. He laughed within himself at his foolishness but allowed him to continue his mad ravings.

"I speak the truth, father," continued Dr. Sankar, with high sincerity, "If you and your kind don't better their lot they will become Christians or Moslems. Those great religions will give them glory and salvation. Our great national bard, Subramanya Bharathi, has told us that India should not contain slaves and paupers."

"I know," said Gound, "what great writers say. They are all visionaries. Utopian in their

dreams. Why should you lecture to me like this? Do you confirm what Sundram Iyer and Kanda Swami Chetti have said of you?"

"Kanda Swami Chetti has spoken the truth," said Dr. Sankar.

The millionaire and his wife did not know what to do.

They felt a wave of pity rising in their bosom.

The next morning, as the sun was rising in all its glory, Dr. Sankar left Sulur by car for Coimbatore.

When he entered his home, he found Bhavani and her brother gone, and realised that Irula must have removed her and Govind during his absence. Perhaps Kanda Swami Chetti had a hand in the affair, he thought, and immediately left for Chetti's residence.

The advocate received him warmly enough but Dr. Sankar did not like the scheming lawyer and his fawning smiles.

"I have come on business," he said, "why did you send away Bhavani and Govind to Irula's cottage last night?"

This direct question took the breath out of the lawyer.

"I assure you I know nothing about it," he replied.

"Oh, yes, you do," thundered Sankar, unable to control his feelings, "You sent me notice asking

me to restore Bhavani and her brother to Irula, the cobbler."

Kanda Swami Chetti decided to bluff.

"Irula instructed me to send you notice," he said, "I only did my duty as any other lawyer would have done. I know nothing further."

"Without your instruction, Irula would not have dared remove Bhavani and Govind. Your professing ignorance in the matter is rather difficult to believe."

The advocate did not like the insinuation.

"They might have run away to Irula's home without telling you," he suggested, "They belong to the lowest stratum of society. They would not have cared for your feelings. You have accused me of complicity in the matter. I deny what you say. Good-morning."

He rang a bell on the table as he finished speaking.

"Show this gentleman out," ordered the advocate as a servant appeared, and Dr. Sankar got up and walked out with a look of righteous indignation.

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CHAPTER V

## UNDER SURVEILLANCE

Irula, the cobbler, had his poor home in the area specially designed for the depressed classes, outside the municipal limits of the city of Coimbatore.

His cottage was an unpleasant dwelling, round which was a wild garden of tamarind and mango trees, and pigs wandered in and out of the house.

Mrs. Irula, otherwise known as Martha, who was thirty-eight years of age, and looked as if she were born to Satan with her crow-like face and fat body, received Bhavani and Govind with vituperative authority and conducted them to a dingy room where she surveyed Bhavani as if she would devour her.

"You, damned girl!" she cried, "Why did you run away from here? I'll see that you don't do so again!"

She then took an iron chain which she fastened to the maiden's legs, hurling hideous curses at her as she dragged her to what had once been a sty at the rear of the house.

"Now, you devil of a damsel," she cried, "Will you marry my son?"

Bhavani thought silence was better than speech, for although she was aware of Kuppu's love, she could not bring herself to respond to it. Indeed, she felt only nausea towards him, for Kuppu had been subject to fits in his youth, and Mrs. Irula, to propitiate the Gods, had made him shave his head once a month so that he had no hairs on his head and looked a peculiarly uncouth figure, while his body emitted a foul smell, for he never bathed.

"Do you consider yourself a queen?" blurted Mrs. Irula, mortified at the girl's reticence, "This thinking high of yourself will lead you nowhere. If you do not agree to marry Kuppu, I'll let you die of starvation. Think it over."

When she was gone, Bhavani felt very forlorn. That night, she was given water to drink but no food and she realised that her starvation had begun.

Mrs. Irula chuckled foolishly at her action which she thought would surely bring Bhavani round to her point of view. She served food to Govind, however, who, after the meal, pretended that he slept.

The big clocks of the Forest College and the Agricultural College nearby simultaneously proclaimed the hour of midnight as Govind stealthily rose from the coarse mat which served him as a bed, and slipped from the house to visit his sister in the sty.

Though a boy not in his teens, Govind had an astute mind and formidable courage. He had been pondering over ways of escape from his aunt's home ever since their arrival, but Mrs. Irula was on the watch. How to escape her attention, and save his dear sister?

As he entered the sty, he found her lying on the floor, unable to move, for her wolfish hunger was too much for her to endure.

She opened her eyes slowly as he touched her but was too weak to speak. The boy was choked with pity and he felt hot resentment towards Mrs. Irula who was responsible for his sister's misery.

He surveyed the iron chain fastened to her legs, the ends of which were connected by a small lock. How to get at the key?

How to get food for Bhavani? Was not Mrs. Irula sleeping near the kitchen door? He knew that the key of the lock was with his aunt. How to remove it?

Govind went slowly back to the house where he found the satanic creature fast asleep, snoring like a pig, and breathing heavily through her mouth. In the dim light that was burning, he saw the key hanging from the dirty, coloured cloth she was wearing. Stealthily and noiselessly, he removed it from the sari and hastened to the kitchen where he found a mud pot containing

cooked rice soaked in water. Eagerly seizing it, he returned to the sty and set his dear sister at liberty before giving her the food which she consumed avidly.

The occasional barking of dogs and the working of machines in the distant mills, which proceeded all night, made their hearts beat faster as the brother and sister left the accursed place, thanking God for His kindness.

They had only walked a furlong or two, however, when an automobile passed them and stopped, two stalwart men getting down from it and forcibly seizing the maiden. Next moment the car sped away, leaving Govind staring helplessly after it, full of despair.

He had rescued her from Mrs. Irula only for this to happen.

He wondered who the men were who had taken his unfortunate sister. Poor fellow! He could not solve it. How could he?

All of a sudden, an idea came to him, and gave him courage.

It was with a happier spirit that he went towards Dr. Sankar's dispensary.

CHAPTER VI

## ASKED TO MARRY

The ill-treatment she had received at the hands of Mrs. Irula had made Bhavani very weak and exhausted but now it was all the more intense as the car sped on at a terrible speed and she slowly opened her eyes to espy two thickly-built men seated on either side.

As there was no light she could not see who they were and she wondered why they had forcibly removed her. Had Kanda Swami Chetti sent them?

"It can't be," she said to herself, "He doesn't know that Govind and I had planned so suddenly to leave my aunt. These unknown ruffians are not sent by him."

What seemed to her to be many hours later, the car entered the compound of a lovely mansion surrounded by tall trees and shrubbery.

The car stopped at the portico of the fashionable building, several servants in livery approaching and looking upon Bhavani who was asked politely to get down. She did so without demur as she well knew that resistance meant trouble. They then conducted her into the mansion where all

the lights were shedding their effulgence, giving the place a celestial appearance.

As Bhavani entered a well-furnished apartment, she espied a tall woman nestling in the cosy depths of a luxurious chair.

She got up as the two men bowed low to her.

"So you've brought me this young lady!" she exclaimed, "Good. You may go."

Bhavani shot a sharp glance at the woman who approached her with a grim smile on the others' departure.

"Don't be afraid of me," she requested, "I shall tell you the reason why I had you brought here. You must be tired by the dusty journey."

Bhavani felt a cold dislike for the woman who, she guessed, must have seen at least forty summers.

"What right have you to get me here by force?" she asked, vehemently.

"I know, madam," said the other, politely, "You've a right to put that question. Let me explain."

She paused for a moment, admiring the damsel's beauty.

"Pray be seated," she requested, "I'm the owner of this mansion. I'm Lady Karna.

"I am the richest woman in this part of the Salem district," she continued, "My late husband, Sir Karna, was a good man but, at the same time,

he was obstinate and eccentric. When he died eight years ago, he left a strange will. According to this, I'm to get a young woman married to my son, Mohan, before he completes his twenty-third year which will be within six months now. I have decided that you will be his bride!"

Her words astonished Bhavani but, before she could think of an appropriate answer, Lady Karna spoke again.

"Let us go and have the meal prepared for you," she said, and conducted her beautiful visitor to another room where some food awaited them.

"You've not spoken to me freely yet," complained Lady Karna, gazing admiringly at the wonderful charm of her reluctant guest, "Yes, my men made a wise and lucky choice in bringing you to me."

Bhavani boldly faced her as they sat at the table.

"You've unjustly dragged me here," she said, "Are you serious in what you say?"

Lady Karna smiled.

"Don't get excited, my dear," she entreated, "I want a good bride for my son. You should make him a good wife. I shall tell you my story but, first of all, you have not told me who you are."

Bhavani looked straight into her face.

"You'll be shocked to know that I belong to the depressed classes," she replied, "My name's Bhavani. Dr. Sankar is my guardian."

The dignity and grace with which she spoke astonished Lady Karna beyond measure.

"I'm a woman who does not care for caste or colour," she said, "You're different. That's sufficient cause for me to decide to make you wife to my son.

"When you hear my story you'll applaud me for my action," she went on, "Are you ready to listen?"

"You may tell me your story," replied Bhavani.

Lady Karna nodded, and drank some coffee before starting her narrative.

"My parents lived in luxury and comfort," she began, "When I was sixteen they married me to Karna. For his acts of charity and other good deeds the Government of Madras conferred on him a knighthood. Sir Karna and I were happy with our only child, Mohan. You'll be introduced to Mohan a little later.

"It was this curious will I have told you about that has caused this situation. When my husband died, he made a condition that, if I failed to marry off Mohan before the close of his twenty-

third year, all the vast riches, which he and I now enjoy, will automatically go to a distant relation, the Raja of Roykote, a courtesy title conferred upon his father. He's waiting for the day when my son reaches the age of twenty four, unmarried, and my property will go to him."

"Is the Raja of Roykote a terrible scoundrel?" asked Bhavani, sensing the sadness in the woman's tones.

"No doubt about it," answered Lady Karna, "He's a terror to the people who live on his estate. He's a consummate villain who would not hesitate to cut the throats of others. I shall tell you the reason why I detest him. Some months back I had determined to marry my son to a girl of my choice. Mohan was much pleased at my selection. Then, two days before the wedding, a tragedy occurred. The dead body of my son's fiancee was found tied to a tree in the grounds of the estate!"

Lady Karna was overwhelmed with sorrow and she could not continue the story which had evoked pity in Bhavani's heart.

"Take some time to rest," she suggested in sympathy.

But Lady Karna shook her head and managed to proceed with her woeful story.

"The police never discovered the murderer," she said, "but I am sure that the Raja of Roykote

played the leading role in the tragic drama determined to prevent my boy from marrying.

"Bhavani, you have heard my story," she continued, "You must help me. I'll introduce you to Mohan who is in his room upstairs.

"I ask you to marry him for his riches lest they should change hands. Follow me to Mohan's room."

Bhavani did not know what to do but, summoning courage, she got up and followed her.

## CHAPTER VII
## CHELLA

Chella, niece of Amrit Ling Gound, paced up and down her room. She was in despair and the bloom of youth had vanished from her fair face. She did not love Appaji of Satyamangal village. How could she? Was he not a mere schoolmaster with a paltry salary? Was he not a rustic, leading an unrefined life, far away from the madding crowd that represented civilisation?

How, then, could a woman of Chella's calibre think of marrying a man of such a sort?

A girl of modern ways, she believed that a girl of her temperament should be freely allowed a man of her own choice. She detested Indian ways of making marriages. Parents, in her opinion, had no right to tell either their daughters or sons whom they should marry. The Indian idea of matrimony was gall and wormwood to her.

Chella had been secretly hoping to marry Subra Mani, the Gound's younger son, for she had a desire to mingle freely with cultured men and women in society and by marrying Subra Mani, she would occupy a higher status in the social scale.

As she was thinking thus, Subra Mani and Krishna, her brother, came into the room, and Chella's face brightened.

Subra Mani was a charming personality, very much like his brother, Dr. Sankar, for although he respected his parents, he hated their conservative outlook towards men and institutions.

His friend, Krishna, was of his age, tall and fair and a good athlete to boot.

"When did you return from Gobi, Subra Mani?" Chella asked.

The young man smiled.

"Half an hour back," he said, "I attended a friend's marriage there. A girl sang some songs of the poet Bharathi. At once I thought of you."

"That's very kind of you," she said with a smile in return, "to have remembered me."

"Chella," Subra Mani requested, "Will you please sing some of those songs? Your brother and I would be delighted to hear you."

She consented to his suggestion with a gentle nod and went to a table whereon was a violin box. Tuning the strings, she played some beautiful patriotic songs of the late Subramania Bharathi, the unacknowledged poet of Tamil Land, with a mellifluous melody that was all her own. Subra Mani and Krishna became immersed in the celestial pool of music, enjoying the rich sweetness of her voice.

They forgot themselves as she played on, for music is a delectable thing.

When Chella paused there was a sudden hush as she looked at Subra Mani with her lovely eyes which indicated her love for him.

She wondered, as she gazed at him, whether he would love her in return.

Subra Mani complimented her on her successful playing.

"Your husband-to-be, Appaji, will be lucky indeed to have you as his spouse. You sing so beautifully."

His words, spoken with no irony or sarcasm, nevertheless pierced her heart as an arrow would. She never expected that he would talk like that. Like a serpent afraid of the noise of thunder, she could not maintain her usual equanimity; she felt sick at heart, her eyes lost their natural expression, she became pale as death and gasped for breath. The unexpected, unwelcome compliment appeared to her as a stab in the back. She knew now that the son of the millionaire did not love her.

The two young men hastened to her as she sank down on her seat, and asked whether she was unwell.

"It's nothing," she gasped, trying to recover her usual composure, "I felt some strain after singing, that's all.

Subra Mani detected her pensive look.

"You seem to be sad, Chella. What's the reason?"

She was much pleased at the question and wondered whether it would be prudent to reveal her heart to him.

"Who is free from anxiety in this world? she asked.

"I don't dispute your query," he replied, "No mortal is free from anxiety or sorrow."

"I am much obliged to you for your sympathy," she responded. "Let me reveal my secret."

"It is this," she proceeded, "I don't feel like marrying at present. Your dear parents are making preparations for my matrimony but I don't love Appaji. How can I marry him?

"This thing has been bothering me for many weeks. I don't want to be a hindrance to Appaji's happiness."

"Why don't you speak of this to my parents?" he asked, "Perhaps, you don't like telling them. I am told that invitations will shortly be issued. After hearing you, I don't think that this marriage will be such a blessing as we all expected."

He realised the folly his parents were committing.

"I thank you for what you've said, Chella," he went on. "I treat you as my own sister, and you know I am ready to help you at all times."

His words again burst upon her as a bombshell. Her comely countenance lost its colour, her live-

liness deserted her, for Subra Mani's reference to his treating her as his sister annoyed her and further aggravated her mental peace. She little expected such a statement from him. She had been dreaming since her arrival in their home that she would marry him, leading a luxurious life in the metropolis but now all her ideas were being dashed to the ground.

At that moment, Mrs. Amrit Ling Gound came into the room. "Someone is waiting downstairs to see you, Subra Mani," she said.

The lady and her son left the room and when the brother and sister were left alone, Krishna spoke.

"Sister dear," he said, "you shall not marry Appaji, you can rely on my assurance. I will see that Subra Mani loves you. Be comforted and cheerful."

His encouraging words gave her some peace of mind, and she smiled at him with a look born of hope.

"Thank you, brother dear," she said, "By the way, you told me the other day that our uncle had made a will bequeathing all his riches to Subra Mani. Will you please tell me fully why our uncle adopted such a course?"

Her brother shrugged.

"Dr. Sankar, as you know, does not enjoy the confidence of his father. He is involved with this girl of the depressed classes; so uncle made a will giving

no property to Dr. Sankar. But whether it was registered, I don't know."

Chella heard him with an anguished heart. She was fond of Dr. Sankar and felt a wave of pity at the conduct of her uncle towards his elder son. What could she do? She wished she had courage to tell Amrit Ling Gound that his attitude had been based on a mistaken notion of Dr. Sankar's action.

"Not one pie for Sankar?" she gasped.

"Not a pie," agreed Krishna, "But Sankar does not care for the riches of his father. You need not worry, though you'll become the wife of Subra Mani and enjoy his immense wealth."

He paused abruptly as he heard his aunt below, weeping aloud.

"What is the matter!" gasped Chella.

Immediatey they went down to where their uncle and aunt stood with Subra Mani. Amrit Ling Gound had a telegram in his hand.

"We have just heard," said Subra Mani with a sorrowful face, "that Appaji died of cholera last night!"

The news stunned Chella. It was as unexpected as it was unpleasant. At first she was deeply moved for though she did not desire him for her husband, she was not made of iron.

She shed tears as she pondered over the past when she and the deceased had played in the streets of Satyamangal village.

"Be seated, Jai Singh" said the Raja.

Jai Singh took the chair offered.

"I've come to tell you some important news," he said.

The sinister Raja and his wife sat erect.

"What's the matter?" queried Sir Simha eagerly.

"Please tell us quickly!" Lady Simha hurried him.

Jai Singh looked at them queerly.

"Lady Karna has brought a girl of extraordinary beauty to the house."

The husband and wife exchanged glances.

"She belongs to the depressed class community," Singh continued, "Her name is Bhavani."

"To marry her to Mohan?" asked the woman..

"Yes, my lady," replied the servant, "She came there last week. Preparations are being made for the marriage."

"Does the girl love him?" asked Lady Simha.

"No, madam, she hates him," said the servant.

"Lady Karna is a devil," muttered the woman who had eaten Sir Karna's salt, "A mixture of opposites. A peculiar woman!"

"What's the use of talking about her qualities? We must decide immediately what to do," said the Raja.

"All right," she agreed, "Let us think over the matter. Mohan shall not wed the girl. The marriage must be prevented at all costs."

"That's also my opinion," said Jai Singh complacently, "I met her yesternight secretly. She told me, when I assured her of my help, that she was a close friend of Dr. Sankar of Coimbatore."

Lady Simha was much surprised.

"Is he not the famous social reformer whose name appears so often in the papers? Why, my sister was treated by him last year. But for his skill, she'd not have lived."

The Raja was equally astonished to hear the name of the doctor.

"I too know him," he said. "We shall not harass the girl. We shall prevent the marriage and send her back to the doctor."

They sat for some time more, talking about how best to frustrate the marriage between Mohan and Bhavani.

It was ten minutes past midnight and the mansion was in darkness.

Bhavani awoke with a start as she espied in the darkness a man slowly entering.

"Madam, you recognise me, I'm Jai Singh," he whispered, "I've come to help you get away."

"Now follow me," he said.

He conducted her to the garden, glowing

weirdly in the moonlight, and assisted her to climb the high wall that ran round the garden, for the gates were locked. Jai Singh then guided her to a waiting car which both of them boarded. Now Bhavani could breathe freely.

She felt no hatred either for Lady Karna or Mohan. She only wished that they should live in peace freed from the oppression of their enemy, the Raja of Roykote, but, as she could not bring herself to marry Mohan, escape was the only way.

The car took the Bangalore-Krishnagiri Road, and by four o'clock, was dashing at full speed along the road that leads to Coimbatore.

## CHAPTER IX

## TRAPPED AGAIN

Dr. Sankar was sorely troubled. He had done his best to find the missing Bhavani and had asked the police to enquire into the sudden disappearance of the girl whom he loved with all his heart.

It was as he sat in his room in a mood of contemplation, gazing at the setting sun, he was too full of sorrow to admire, that Govind came up the stairs with a joyful face accompanied by Bhavani and Jai Singh. Dr. Sankar could not trust his own eyes. He then approached her with a wave of joy dashing against his mental shores, and took her by the hand which he kissed with affection.

He turned questioningly to Jai Singh.

"This young lady, sir," said Jai Singh, responding to his look, "has been the guest of Lady Karna. I saved her from a loveless marriage with her son."

Dr. Sankar was aghast with wonder, and looked at Bhavani for an answer.

She gave him a radiant smile as she spoke.

"What Mr. Singh says is true. I was taken to Lady Karna's house at Hosur and was well treated. She wanted me to marry her son, Mohan. Mr. Singh escorted me here and I owe my thanks to him."

Dr. Sankar became ireful on hearing her words but Jai Singh soothed him.

"I request you, sir, to forget the matter. I have brought your friend here safe and sound. We should be thankful to the Almighty for His kindness."

"Though I have strong feelings about Lady Karna's action, I am ready to forget it," Sankar replied. "So long as Bhavani is safe is all that really matters. I shall be glad if you will remain here as my guest."

"You'll excuse me," said Jai Singh, declining the invitation, "I have some urgent business at home."

He wished them good-morning, and left, Dr. Sankar then hearing what Bhavani had to say about Lady Karna's action which he considered more eccentric and idiotic than criminal.

Even so, to prevent any further incidents, he decided to leave Coimbatore for Madras and live in a rented dwelling at Mambalam.

He wrote a letter to his intimate friend, Subba Royan, a lawyer of distinction, to get a bungalow for him at Mambalam, and four days later, he received a reply stating that the lawyer had rented a quiet bungalow in that locality.

Soon afterwards, the Blue Mountains Express took the doctor and his companions to Madras and a month slipped by smoothly.

Dr. Sankar was much pleased at his new life and felt that he had done a wise thing in having

removed Bhavani from the clutches of danger.

One evening, Dr. Sankar took Bhavani and Govind to the Marina, and conducted them to the sea-shore. The Marina was a centre of bustle and life. Many cars raced past and men and women, rich and poor, walked with their children. Near the Aquarium, the All-India Radio was pouring forth music and people gathered in hundreds to hear it. Beautiful and stately buildings spread before them, the Presidency College, the Senate House of the University of Madras, the Victory Memorial, the Fort St. George and the High Court of Madras.

They sat on the sands, admiring the mighty tides surging up to mountain heights and dashing against the shore where the foam spread like milk. The setting sun added glory to the scene as its radiant rays cast their hues upon the waters. Bhavani, Govind and Dr. Sankar were much impressed by the panoramic view of the sea and the sky above. Dr. Sankar remembered Byron's lines, 'Roll on, thou mighty ocean---'

The sun, as they sat, disappeared in the west, and stars in their brilliance began to twinkle, a cool breeze blowing with the saltish smell of the ocean.

Dr. Sankar and his companions left the beach for their residence, and it was as they arrived back at their bungalow that they perceived Kanda Swami Chetti, Cobbler Irula, a police inspector and a

constable seated on the veranda. Their wonder knew no bounds. Bhavani realised they were in great peril. The presence of her uncle, Irula, with the cunning lawyer portended evil of an awful type.

She shuddered as she pondered over the many untold hardships she had undergone at the hands of her turbulent aunt in the past.

But then she espied Dr. Sankar standing beside her, and that gave her courage and hope.

"I'm sorry to be here uninvited," began the scheming advocate as they approached, "but I'm here on business. Dr. Sankar, you are to hand over this girl and Govind to their lawful guardian, Irula. You thought that running away from Coimbatore would absolve you from all criminal blame. You cannot keep Bhavani and Govind any longer."

Sundram Iyer, after casually meeting Dr. Sankar in Madras, had reported the matter to Amrit Ling Gound. Conservative as he was, the millionaire could not tolerate the depressed class girl sojourning with his son and had requested his lawyer-friend to do his best to remove the boy and girl from Dr. Sankar. Sundram Iyer had then asked Kanda Swami Chetti to go to Madras with Irula and somehow abduct Bhavani and Govind from Sankar's home.

Kanda Swami Chetti proceeded to Madras with Irula and asked two friends of his to disguise themselves as police officers, tempting them with a

handsome bribe. According to his vile plan, Bhavani and the boy were to be forcibly taken from Dr. Sankar and be kept in a lonely house at Pallavaram near Madras where the Irulas would guard against their escape.

Dr. Sankar was taken aback at the lawyer's accusation.

"Enough of your fooling me!" he thundered, "I know you only too well! I'm not supporting these noble souls with any base motive. I've taken upon myself the duty of elevating the depressed classes to the best of my ability. On that score, Bhavani and Govind are staying with me. You want them restored to Irula.

"I know how he treated Bhavani and Govind last time."

The advocate protested.

"It's all a fabrication, a concoction....."

"Shut up," growled Sankar. "Allow me to finish. I think my father has a hand in this. He fears that I might marry this maiden and such an act would get him a bad name. Perhaps he thinks that the glory and honour of our family would be sullied."

"You'll excuse me, sir," said Chetti, ignoring his outburst, "I've my duty to do. We have a warrant signed by the Commissioner of Police and it states that you should restore Bhavani and Govind to Irula at once."

He produced the bogus letter and gave it to the physician who began reading it. As he did so one of the others leapt upon him and held a tiny bottle to his nose. The young doctor fell into a swoon and would have fallen had not the other held him.

What could Bhavani and Govind do before such ruffians?

The two bogus policemen seized them and carried them off to a waiting car, before returning to allow Kanda Swami Chetti and Irula to take their places beside the captives while they, as the car sped away, carried the medical man to the centre of the road and soaked his clothes with toddy from a bottle before leaving him there.

Ten minutes passed when a car with powerful headlights came that way at full speed. The velocity at which it was driven suggested that the driver had either gone mad or was dead drunk.

In a minute or two the car would surely pass over the still unconscious form of Dr. Sankar lying in its path.

CHAPTER X

## AN INTERVIEW

Sundram Iyer was much enthused over the success of his plan.

He expected to get a couple of lakhs from Amrit Ling Gound on the ground that he was trying his best to prevent a union between Dr. Sankar and Bhavani. He was mightily pleased that Kanda Swami Chetti had removed Bhavani and her brother to a lonely house at Pallavaram. He offered prayers to the Gods for this crowning glory of his scheme. He knew Amrit Ling Gound would give him anything he asked for.

Thus ran his thoughts as he was admitted to the millionaire's home where Amrit Ling Gound sat, afflicted by worries, for the sudden death of Appaji had cast a gloom over him.

He was awakened from his siesta by Chella.

"Mr. Sundram Iyer has come to see you," she said.

Amrit Ling Gound rose as he replied.

" Please tell him to come in, Chella."

She did as he asked and went to her room where she found she could overhear their conversation.

" As directed by you I asked my friend in

Madras to remove Bhavani and her brother, Govind, to Pallavaram," she heard the lawyer say. "He did as I bade him but I'm afraid I have bad news about Dr. Sankar. It seems that he was found on the road unconscious. He was taken to the police station and charged with drunkenness."

The lawyer enlarged on this, sowing the seeds of anger in the mind of the millionaire who ruminated furiously. He thought that his son had become so bad that he was beyond redemption.

"If you promise to try to reform Sankar," he said at last, "I'll give you land worth a lakh of rupees."

The lawyer's face brightened. He was much elated over his friend's offer and promised to do his best to reform the doctor.

Twenty minutes later, Sundram Iyer left Gound's apartment and saw Chella coming out of her room with a book in her hand.

The advocate was much astonished and suspected that she might have heard his talk with Amrit Ling Gound.

"Were you asleep, Chella?" he asked.

The maiden smiled.

"No, sir, I was reading this book."

"Did you hear what we discussed in the other room?"

"Why should I overhear your talk?"

The lawyer was not to be baffled.

"I know you overheard but it does not matter."

Is it a fact, Chella, that you love Subra Mani?"

Chella did not reply.

"Your brother spoke of this to me. I'll move in the matter and talk to your uncle. But it's on a condition. You shall not reveal the purport of my talk to anybody."

"If you can help me in my love affair,' Chella joyfully declared, "I shall never mention your talk. You may rely on my assurance."

"In that case, I shall talk to Mr. Gound tomorrow about your marriage," promised the lawyer as he departed.

Chella laughed at the thought that the scheming lawyer was at her mercy and she could, if she wished, reveal to Dr. Sankar the talk he had with her uncle. But she imagined that the lawyer could really help her by telling Amrit Ling Gound that she should wed Subra Mani.

Chella had formed a bad opinion of the advocate. She felt that he was worse than Satan.

CHAPTER XI

## CHANGE OF HEART

Pallavaram, near Madras, is a quiet locality noted for its rural atmosphere. Many a man, in the evening of his life, had built a bungalow and settled there to enjoy the salubrious breezes of nature and the magnificent scenery.

Not far from it there stood a ruined building in the centre of a mango grove where parrots and peacocks lived.

As it was situated in a lonely place and people rarely went there, Kanda Swami Chetti had paid advance rent to the owner of the grove and made the building his hirelings' habitation to keep watch over Bhavani and her brother.

Murga Pillai and his friend, Kuppu Mudali, were reinforced by Mrs. Irula who came there with her son, the ever-dirty, good-for-nothing Kuppu.

Bhavani and Govind were placed in separate rooms of the dilapidated dwelling which had once seen better days, and there they spent a week of horror, carefully watched by their captors.

Mrs. Irula was as cruel as only she could be, and exercised satanic control in such a way that Satan himself might have been afraid to approach her.

Bhavani and her brother wondered why fate was so unkind to them.

They were powerless to escape and had to put up, with a stoic mind, all sorts of punishment and abuse showered on them by Mrs. Irula who, at times, thrashed them as she would a donkey.

She chastised all the more, the poor boy, for she had an idea that Govind had helped his sister to escape from her custody before.

The untold cruelties inflicted upon Bhavani and Govind were so severe that they fell ill with fever, but even then the relentless woman wantonly chastised them.

Kuppu, her son, did not view her actions with satisfaction.

He hated his parents, especially his mother whom he knew was terribly cruel. He pitied Bhavani and her brother but was powerless to save them from the unjust and cruel treatment that his mother delighted in giving them.

It was seven o' clock in the evening and all was quiet in the grove. Bhavani was lying on a pallet, hot with fever. The stupid but good-hearted Kuppu was seated opposite and was in a dreamland, his fancy roaming wild with mad thoughts. He gazed at the beautiful maiden before him and wondered whether she would agree to wed him.

He happily assured himself that he would be a smart husband for her and, as the thoughts of

conjugal happiness loomed in his mind, he became idiotically joyful. He cursed his mother for her cruel treatment of her future daughter-in-law and cast a sympathetic glance at the maiden who was suffering so greatly.

It was then that he saw a big, black scorpion moving slowly on to the girl's face. He must save her from the terrible sting of that obnoxious creature.

Mrs. Irula entered at that moment and strongly resented the proposed action of her son.

"Let it sting her," she said with satisfaction, "She won't die."

"Get away, Kuppu."

Meanwhile the scorpion irritated the maiden and she brought her hand up to remove it but the ugly creature, thinking that it was in danger, stung her twice in the face before dropping to the ground and stinging Mrs. Irula as well.

Unable to bear the terrible pain, Bhavani cried out in despair, while Mrs. Irula also wept bitterly and cursed the poor girl.

Kuppu then killed the scorpion lest it should do further damage, and ran out to tell the hirelings, Murga Pillai and Kuppu Mudali who were furious and sympathised with Bhavani's plight.

They went to her quickly and applied some crude, country medicine to the spot where the scorpion had stung her. Mrs. Irula was also given the remedy, the men then reproaching her son and

asking them to treat the unfortunate boy and girl with more kindness.

Bhavani was very ill and Murga Pillai and Kuppu Mudali feared that she would die. They felt penitent for their past cruel treatment and prayed to God that Bhavani should survive. They brought a doctor from the town who gave her medicine and tended her needs.

The scorpion episode had wrought a sudden change in the outlook of the two men. They thought they had done the greatest sin that any human being could commit and were full of remorse. They had led a terribly rascally life before they had come in contact with Bhavani. They thought over the wrongs they had perpetrated at the instigation of wealthy men who had been in fear of their enemies.

They had been victims of temptation and gold. Now they wanted to become honourable, washing away their sins and basking in the sunshine of glory and honesty. So, when Bhavani recovered from her fever, they talked to her with affection and sympathy which surprised the young woman so much that she wondered how her oppressors could so suddenly become saints. Was it merely a ruse? Did they have some new plan to make her suffer?

"Don't take us to be ruffians now, madam," said Murga Pillai with a sorrowful face. "We were, till last week, under the influence of Satan. Now we must begin a new life."

"I'm so glad," she replied, joyfully. "Now, you cannot keep me and my brother here as prisoners,"

" We'll help you to get away from this place." Murga Pillai agreed, "We've done you a great wrong, also to Dr. Sankar.

"We'll take you to him soon. Till then, be patient. We'll treat you kindly."

They decided to enquire about Dr. Sankar's whereabouts.

If he were still alive, they wondered, fearfully!

But Dr. Sankar was alive. He had been saved by a police officer who knew him and promised to do his best to find out the rogues who had abducted Bhavani and her brother.

On leaving the police station, Dr. Sankar went to stay with his friend, Subba Royan, the only son of Sir Gopal, Law Member with the Government of Madras.

Sankar told his friend his unfortunate story and Subba Royan vowed that he would do all he could.

"I'm indeed fortunate, observed the young medical man, to have in you such a friend in need. As I have said, I suspect my father. I fear he has been given false advice by Sundram Iyer, his lawyer, with the active help of his assistant, Kanda Swami Chetti."

He fell silent for a while before looking up at his friend.

" Listen, Subba Royan," he said, " I've decided what to do. I'm going to visit my father at Sulur."

Dr. Sankar felt his existence useless without Bhavani and Govind. He did not like his parent conspiring with Sundram Iyer to persecute the girl and her brother for no fault of their own save that they belonged to the Depressed Classes. He wondered at the conservative nature and orthodox outlook of his father who denounced the members of the depressed communities. Were they not as much human as his father, he reflected. He wondered what his father would have thought of the proclamation of His Highness the Maharaja of Travancore allowing entry of the Depressed Class members into the Hindu temples of worship managed by the State.

Dr. Sankar was all praise and admiration for the noble, young ruler of Travancore, who with the sagacious statesmanship of Sir C. P. Ramaswami Ayyar, his Prime Minister, blotted out the social perniciousness which had been eating the vitals of Hindu Society. He deeply contemplated with admiration over the gracious act of the sovereign of Travancore.

Dr. Sankar regarded the Proclamation as a brave attempt, an outstanding attempt, to rid Hinduism of the curse of untouchability. He admired the sincerity with which the Maharaja and his Prime Minister had moved in the matter. Dr. Sankar knew of the many disabilities under which the Depressed

class men and women were groaning. For many centuries they had been refused admission into Hindu Temples. He was reminded of the work of **Mrs. Annie Besant, Mr. Loka Manya Tilak, Mr. G. K. Gokhale** and **Mahatma Gandhi** and a host of others. The Government of India as well as the Provincial Governments had interested themselves in the upliftment of the Depressed class members, Sankar reflected. Now, a bold step had been taken, an irrevocable step, for the betterment of their position and rights. In issuing the proclamation, the Maharaja and his advisors laid the axe at the very root of the poison of untouchability. Dr. Sankar was much elated as he thought of it and forgot all about his miseries and pondered more and more over the King of Travancore's edict.

The young doctor was aware that untouchability was a weeding growth upon Hinduism. Thanks to the Maharaja, Hinduism would acclaim the untouchables as brothers of high-caste men. Dr. Sankar realized that the Harijan emancipation in Travancore, would give further impetus in other provinces where untouchability existed and would accelerate the speed of progress of the untouchables.

CHAPTER XII

## FATHER AND SON

One finds the world a dull place if one does not have ambitions.

Mundane existence, in certain cases, is a thing of beauty and a joy for ever provided the individual concerned realises the happiness of life but it is not given to many to have a delectable, happy life. It is not money or position that makes one happy.

It depends on certain psychic factors inherent in the constitution of the person concerned. Chella did not possess that mind that would make her eternally happy. Hers was torn between different desires. She had become pensive, wistful and restless, for Subra Mani would not reciprocate her love.

Krishna, her brother, had done his best to help her but all in vain. Even when the lawyer, Sundram Iyer, in accordance with his promise, had spoken about the suitability of Chella as a daughter-in-law to Mr. and Mrs. Amrit Ling Gound, and had even had a talk with Subra Mani, Amrit Ling Gound said he intended to give her away in marriage to another man outside Sulur, as he did not dare to make her his daughter-in-law owing to the fact that the gods had not permitted him to do so

on an earlier occasion.

Chella was in a despondent mood and did not know how to solve the problem. She longed for the pleasures and amenities which wealth and position would give her. She felt that Sundram Iyer had not done his best in the matter and had played her false. She was then reminded of the talk she had heard between the lawyer and her uncle and the promise she had made to Sundram Iyer. She now concluded that, as the advocate had not influenced her uncle to change his opinion, she was free to expose the lawyer.

The next day, Dr. Sankar came to Sulur to see his father whom he guessed to be the persecutor of Bhavani and himself.

Chella was delighted to see her cousin but she felt that he was not looking well. When he visited her room she revealed the conversation between his father and the lawyer. When he heard of this, Sankar's feelings became bitter. He despised the lawyer whom he had once looked upon with respect as a sincere well-wisher of the family, and when he met his father he admonished him for his devilish designs in collaboration with Sundram Iyer and Kanda Swami Chetti.

Amrit Ling Gound little expected that his son would know of his schemes and find fault with his actions. He became wild with rage, his eyes emitting fire.

"I had formed a high opinion of you," he thundered, "but now I'm forced to change it. You've brought shame and dishonour to our house by your action. Why should you live with the depressed class girl and boy? Of course, I requested my friend, Sundram Iyer, to help me. If I had not moved in the matter, you'd have married her.

"Know from now," he went on in an angry tone, "that you have lost my love as well as my money. Please leave!"

The rest of the family, who had come into the room, were petrified on hearing his outburst. They felt powerless to intervene as taking sides would exasperate the feelings of both against them.

At that moment, Sundram Iyer also entered, not knowing that Sankar had returned. He wanted to slip away when he saw the young doctor but before he could do so, Sankar spoke.

"I know what you are, Sundram Iyer!" he cried, "You're a cutthroat scoundrel, a turncoat, an opportunist! Get away from this place!"

Sundram Iyer was stupefied and gasped for breath. His face became pale as death and he did not know how to reply.

As for Amrit Ling Gound he was now mad with fury.

He did not like his intimate friend being treated so shabbily in his presence.

"You idiot!" he snarled at his son, "Who are

you—what right have you to ask my friend to leave? It is you who will go!

"Get away from my home at once before I persecute you further!"

Dr. Sankar felt a wave of horror and hatred towards the despicable lawyer who was at the bottom of all this mischief. He pitied his petty-minded father for his unruly behaviour and decided to leave the home at once.

The others were unable to say or do anything, his mother weeping bitterly as he left without a word to her.

Chella, for her part, felt an inward pain breaking her heart to splinters. She thought she had done the greatest wrong at having revealed the secret talk to the social reformer, not realising that it would lead him to walk out of his home. She wondered what she would do if he did not return, for she wanted to marry him at least, as his brother did not desire her. But her uncle had declared that not a pie of his property would go to him. If this decision was final, Dr. Sankar would be a poor man. She loved riches and status. Would she attain them if she married him? Doubt arose in her mind tormenting her like sharks surrounding their victims.

When the family had dispersed, Amrit Ling Gound, not at all feeling for his bad behaviour talked with Sundram Iyer who realised, with satisfaction, that as the millionaire was now in his

clutches, nothing could happen to dislodge him in Gound's estimation.

"I don't feel sorry for having ordered my son from the house," said the millionaire, "I apologise for his cheek in insulting you. Knowing me as you do, I'll request you to banish his words from your memory."

Sundram Iyer was immensely pleased to hear Gound's words.

"Why should I take what he said seriously? I have already dismissed the episode," he responded.

"I've decided to treat Sankar as an enemy," Gound went on, "We shall try our best to prevent him from marrying that girl or mixing with the depressed classes. You'll help me in this."

Sundram Iyer smiled as he realised that here was the chance for still more money. He was well aware that the millionaire was as clay in his hands.

"My dear friend," he purred, "if you agree to follow my plan, I can assure you of success. We'll be able to bring him round to your point of view. But the plan I have in mind is full of dangers. You'll have to expend a lot."

"You think of money!" exclaimed Amrit Ling Gound, "Why, I have already placed full confidence in you as well as my riches. You must so plan as to make him undergo difficulties with a view to reforming him. If you succeed in this I'm prepared to part with a portion of my land worth another

lakh of rupees. We'll draw up the contract now and I'll append my signature."

Sundram Iyer chuckled.

"I'll prepare the document as you suggest," he said, "but you must agree strictly to what I say."

Amrit Ling Gound indicated that he was ready to follow his friend in whatever he proposed, and so they sat, discussing what Sundram Iyer had in mind.

At last the lawyer rose.

"I'll meet you to-night, then," he said, and so the diabolical advocate took his leave.

CHAPTER XIII

## DR. SANKAR ARRESTED

Murga Pillai and Kuppa Mudali looked after Bhavani and Govind with affection and sincerity, and Bhavani realised that such a welcome change of heart on the part of her former oppressors augured well for her future.

Now she was not placed under surveillance and Govind was allowed to remain with her. The only restraint placed on her was that she should not escape, as Kuppu Mudali and Murga Pillai warned her that such a course would be detrimental to her possible restoration to Dr. Sankar.

"Kanda Swami Chetti has told me," said Kuppu Mudali to his comrade, one day, "that we are to restore the boy and girl to Dr. Sankar, and send Mrs. Irula and her son back to Coimbatore.

It seems that he and his partner have some new scheme up their sleeves. He gave me three hundred rupees of which fifty should be given to Mrs. Irula for her troubles.'

When Mrs. Irula heard his words she became pensive as she did not desire to return to her home where she had to labour hard.

She liked Pallavaram and had hoped that she would get much money for keeping watch over

Bhavani and Govind. However, the mention of fifty rupees gladdened her, for, to her, it was a huge sum of money.

"You'll go back to Coimbatore to-night," Murga Pillai told her, "We shall be restoring Bhavani and Govind to Dr. Sankar."

In the afternoon, as the shining sun was shedding its scorching rays over Madras, two men stopped their car in front of a small house in George Town.

"Where's the lawyer, Ramu?" asked one of them of the servant who conducted them inside.

"He went out," said Ramu, "It's quite safe."

So saying, he led them to Kanda Swami Chetti's apartment where Murga Pillai opened the lawyer's box and removed a neatly-arranged correspondence file after which he locked the box and they left, giving the servant a rupee.

Why should they steal the lawyer's correspondence?

It was because their change of heart decided them to discover why the lawyer was so keenly interested in persecuting the boy and girl.

Did he follow instructions from another? In such a case there should have been a lot of correspondence between Kanda Swami Chetti and his unknown superior.

When they decidad to restore her to Dr. Sankar, they had thought that such a correspondence would act as evidence against the lawyer.

Impelled by such ideas, the two men had thus taken possession of the letters with Ramu's assistance.

On reaching the temporary residence at Pallavaram, they examined the letters they had stolen and found some Sundram Iyer had written, directing Chetti to kidnap Bhavani and Govind. Amrit Ling Gound's name had been mentioned in Sundram Iyer's letters and both Murga Pillai and Kuppu Mudali thought that the letters would be useful as evidence.

"We'll restore these to Mr. Subba Royan, the lawyer," suggested Murga Pillai, and this was approved by his comrade.

It was seven o'clock that evening when Bhavani and Govind were taken to Subba Royan's bungalow where Dr. Sankar had been staying.

The eminent lawyer was at home and was much delighted to receive them on behalf of the doctor who had gone to Sulur.

"I am so glad," said he with a happy smile, "that you have become honourable men. Your conversion to reason and justice proves the truth of the adage that good always comes out of evil. You have done a wise and honourable thing in bringing back the young lady and her brother."

He gazed at Bhavani and Govind and in spite of their pensive looks, he guessed at the inner joy of their hearts at their sudden liberation.

"Lead a noble life," continued the lawyer,

addressing Murga Pillai and Kuppu Mudali, "I am sure Dr. Sankar will be highly pleased at your action."

Murga Pillai thanked him and he handed him the letters.

"You'll find these useful some day. Your friend would like them as he can easily bring a case against his enemies."

Subba Royan perused a few of the letters and was much elated.

"I shall make use of these a little later," he said, "Dr. Sankar will be returning in a few days. You may see him on his return from Sulur."

Murga Pillai and Kuppu Mudali were very happy in having restored Bhavani and her brother to freedom, and were more pleased than ever when, as they were about to leave, Bhavani earnestly thanked them for their generous treatment and action.

No sooner were they gone than the sympathetic lawyer turned to Bhavani and her brother.

"Consider this home as Dr. Sankar's and be happy," he requested, kindly, "He will be returning from Sulur after seeing his parents on a very important mission. Forget the hardships to which you have been subjected."

His sympathetic speech, born out of his tender heart, assuaged them and gave them new hope and courage and their mental vision began to see a vista

of glorious things for their future welfare.

"My brother and I rejoice much at the happy event of our release," Bhavani responded, "I am very thankful to you, sir, that you are so hospitable to us in the absence of Dr. Sankar."

The young lawyer was astounded on hearing her speak so far above her class and realised why Dr. Sankar was so fond of her, for she was beautiful indeed.

Four days glided smoothly and pleasantly by, but Dr. Sankar did not return from Sulur and this worried Bhavani and Govind who were eager to see the doctor.

That evening a servant brought a copy of "The Hindu," and placed it on the table.

Subba Royan, putting his cigarette in the ash-tray, took the newspaper and began reading it, and as he did so, his glance fell on a piece of news which stunned him completely.

He looked at Bhavani.

"Be brave while I read this," he said, regarding her pitifully.

Subba Royan then read the news that so worried him.

"Mr. Amrit Ling Gound, the millionaire of Coimbatore, living in the village of Sulur, has been missing for the last three days from his home. Some clothes that he had worn on the day of his disappearance, were found near Palladam, another

village nearby.

Among them was a handkerchief belonging to Dr. Sankar, his oldest son. As there was no love lost between Mr. Gound and his son, it is presumed that he might have had a hand in the affair.

The doctor is now under arrest and is in the Central Jail at Coimbatore. Details of the case will be published in our next issue."

Bhavani sat pensive and brooding but she did not lose courage as she knew that Subba Royan would do his best for his friend.

Subba Royan got up from his seat.

"Listen to me, Bhavani," he said, "I'll do my best for Dr. Sankar in the hour of his travail so be brave."

"I know you will, sir," said the young maiden with a sad smile, "I'll follow your advice and help you as much as I can."

CHAPTER XIV

## THE TRIAL

Amrit Ling Gound, vowing that he would hurl Dr. Sankar into the abyss of degradation, had sought the advice of Sundram Iyer who, knowing, as he did, Gound's foolishness, had unfolded a treacherous plan full of intrigue and cunning and had made the other promise on his honour to obey strictly his directions without which it would be a Herculean task to humiliate Dr. Sankar.

The millionaire, without any serious thought that he was embarking on a task hemmed in with insuperable difficulties, had agreed to follow the instructions of the lawyer to their very letter.

Sundram Iyer then conveyed his plan to his affluent friend who went into raptures over it as it would surely bring his son to his senses and make him a new man who would then willingly uphold orthodoxy and Hinduism, for according to the advocate's plan, Amrit Ling Gound must disappear from his home and go to Krishnagari in the mountains of the Salem district and live there well-guarded by men appointed by the lawyer. He was to sojourn there for as long as circumstances required. The disappearance was to be kept a complete secret from his relatives. When Amrit

Ling Gound voluntarily became his "prisoner," the lawyer would request the police to arrest Dr. Sankar on the plea that he had murdered his father.

Amrit Ling Gound disappeared according to plan, and was now a prisoner of his own free will at Krishnagiri. Three sturdy men, who would even stoop to murder, were engaged to keep watch over his movements. He was not allowed to go out of the house wherein he had to spend his time till the lawyer chose to liberate him.

All the servants had to obey Sundram Iyer and not Amrit Ling Gound who had willingly agreed to his humiliating suggestion, not at all realising that the lawyer also had a new idea up his sleeve to win riches from him.

Poor Mr. Gound! If he had possessed any sense he would not have committed such an atrocious folly. He paid a high price for it! Land worth about two hundred thousand rupees had been given to Sundram Iyer while to conduct the proposed case against his elder son, a further large sum of money had been paid over to the lawyer.

Proceeding to the police officer at Palladam, the lawyer took some of the millionaire's clothes and also a handkerchief of Dr. Sankar's and told the officer that he had found the clothes on the way and that they had been worn by Mr. Gound on the day of his disappearance.

The police officer examined the clothes.

"What do you make of the handkerchief marked 'Sankar'?" he asked.

Sundram Iyer was pleased at the question.

"I wonder how Dr. Sankar's kerchief came to be among the clothes," he said, "There must be something in it."

"D'you suspect Dr. Sankar in this matter?" asked the officer.

"Why otherwise should his kerchief be found among the clothes?" asked Sundram Iyer.

"Was there enmity between Mr. Gound and his son?"

The astute lawyer seized his chance and told him vividly what had happened between the father and son regarding the succour that the latter had given to Bhavani and her brother.

"Mr. Amrit Ling Gound detested all this and made a will bequeathing all his riches to Subra Mani. This irritated Sankar who came to Sulur a few days ago to talk to his father. There was a hot dispute and Mr. Gound told him to get out of his home."

Sundram Iyer paused dramatically.

"In a fit of rage, Dr. Sankar might have become guilty of a serious crime," he added.

The police officer agreed with his inference.

"We shall enquire deeply into the matter." he said.

Sundram Iyer shook hands with him and repaired to the millionaire's villa where he was greeted by Subra Mani.

"Mother is stricken with grief," he said, "You must console her."

The lawyer entered the room where Mrs. Amrit Ling Gound looked a picture of pity. She could not bear the pangs of separation from her husband.

When she saw Sundram Iyer, she spoke in sorrowful tones.

"Any news?"

The lawyer shook his head.

"Where's Dr. Sankar?" she asked, casting a glance to Chella as she entered the room and drew the attention of the lawyer who was burning with inward rage at the memory of Chella's betrayal.

However, he dismissed her from his thoughts as he answered his friend's wife.

"I don't know where Dr. Sankar is," he said, "but this much I can say. Your husband refused to give him any money and ejected him from his home. This may have influenced your son to commit murder!"

"He could not have murdered him!" cried Mrs. Gound in agony.

"You can't believe Dr. Sankar is involved in this case," Subra Mani protested, "He would never commit murder. "But, then of course, you are his enemy!"

The last sarcastic utterance inflamed the lawyer.

"You're mistaken," he declared, "to think that I'm Dr. Sankar's enemy. Why should I hate him of all men? He is verily a man of God. But, as a lawyer, I have to consider all the circumstances leading to the sudden disappearance of Mr. Gound. I can't blind myself to facts. Of course, I have not proved that Dr. Sankar is the murderer. That is for the judge to decide. If any of you feel that I'm unnecessarily interfering in this case, I'm ready to withdraw. You may engage other lawyers to conduct the case which is sure to be launched against Dr. Sankar."

His words, uttered with seeming sincerity, provoked thought in the minds of his hearers who were silent for a while.

Then Subra Mani spoke.

"Look here, Mr. Iyer, we've moved with you as friends. Now that my father has disappeared it's your clear duty to find him. We shall expend much money."

The lawyer's eyes gleamed at this.

"I'll do my best to find Mr. Gound," he agreed.

That night there came the dreadful news that the police had arrested Dr. Sankar near Coimbatore.

* * * *

When the sessions trial began, the court-hall was crowded, including many poor men who

wondered why Dr. Sankar was being prosecuted.

They all affirmed that such a noble servant of God who did social service for the poor would not have murdered his father. They said that the case was a concoction, a fabrication and had been purposely launched against him by his enemies who were eager to see him humiliated.

Subba Royan, who had come specially from Madras to conduct the defence, gave a fine, lucid exposition of the case which won the admiration of all. He declared that the social reformer who did such splendid service for the cause of the depressed classes would not have dared to assassinate his father. He said that Dr. Sankar was a sincere servant of God, who tried his best to alleviate the sufferings of the downtrodden for whom the high-caste Hindus had nothing but condemnation. He narrated vividly the hardships Bhavani and her brother had had to endure at the hands of their enemies and then produced the correspondence that had passed between Sundram Iyer and Kanda Swami Chetti, and given him by those reformed characters, Murga Pillai and Kuppu Mudali.

Sundram Iyer, Subra Mani, Chella, Mrs. Amrit Ling Gound, Cobbler Irula, his vindictive wife and Bhavani were present in court, and some of them, including Bhavani, gave evidence.

As the trial was nearing its end, Sundram Iyer knew that he would not be triumphing over the

man of God whom he had tried to humiliate. Indeed, he feared that his letters to Kanda Swami Chetti would send him to gaol, and because of this, he motored out to Chetti's residence.

His partner welcomed him but was nervous as to what would happen after the trial.

He talked with Sundram Iyer who suggested that they should escape together to Pondicherry, the French India capital.

At that moment a servant entered with a telegram. Sundram Iyer opened it and lost colour as he read it.

"We are lost!" he cried, "Amrit Ling Gound was removed by some police officer to Coimbatore this morning. Mr. Gound will go to court and reveal everything. We must escape at once! Let us seek shelter in the French capital near Madras."

"Who sent you this telegram?" enquired Chetti.

"My reliable servant at Krishnagiri," was the answer, "There cannot be any error. We must go now!"

Fear held the two men in its grips.

## Chapter XV

## CHELLA IN LOVE

Chella was lost in unhappy thought. She was pondering over the quarrel between the doctor and his father which arose as a result of her divulging the secret talk the advocate had had with her uncle. She felt much grieved at the unhappy turn of events which had culminated in the arrest of the social reformer.

She knew perfectly well that the young man would not have committed the alleged murder on the ground of the missing man commanding his son to quit the house. Dr. Sankar was not greedy of money as he enjoyed a decent income, which he utilised for the amelioration of the poor. Such a selfless worker, who toiled for the betterment of the depressed classes, was called a murderer by Sundram Iyer. She could not believe this was true, and when she reflected over the lawyer's action, Chella felt a wave of horror rising in her bosom.

She thought over the trial which was now reaching its termination. Would Dr. Sankar be restored to freedom?

She considered that the brilliant speeches of Subba Royan were such that no judge would

convict the doctor.

What would he do after his release? He would not love her, she knew, but would he woo Bhavani? That was not easy to answer.

She knew that Bhavani and Dr. Sankar secretly loved each other, but did not wish to avow it to others, perhaps thinking that it might not be received in the manner in which it ought to be.

However, she did not desire her doctor-cousin to wed the girl as she did not belong to a respectable society, hence she could not be made the life-long partner of Dr. Sankar. She wondered whether the medical man would marry her in spite of opposition.

Her attention then centred round her new lover from Burma, whom she had been seeing secretly since her arrival in Coimbatore.

"Myler isn't a bad choice even though he is only a substitute for Subra Mani and Dr. Sankar," she thought, "He is nice, has good looks and belongs to our caste. He loves me to distraction.

I think I can marry him secretly. There is no harm in my doing so. Moreover, there is not my uncle to upbraid me for my action."

As she mused over Myler's unexpected love for her, she decided to see him at his hotel so that she might talk with him about running away to Burma.

Myler, since his arrival in Coimbatore, had

been on the lookout for someone with a view to marriage. As fortune would have it, he saw Chella one evening walking in the Coronation Park.

He had approached her and spoken and since then he had made a point of meeting her secretly. He thought Chella was a befitting companion, well worthy to be elevated to the rank of a life-long partner. He mused over her charming figure and admired her angelic face. He guessed that she was ready to marry him, but she had not given him the final assurance.

"I'm so glad you've come," he said, as he met her, "Don't you feel the heat oppressive?"

"No, Myler," she replied, charmingly, "When I think of you, I forget all other things."

"Did your aunt give you permission to meet me?"

"How can I ask her permission? It's not possible. I told her I was calling on a lady friend of mine."

"You seem to be a woman with a strong determination to do things as you please. I much appreciate that quality in you, Chella."

"Thank you, Myler," Chella blushed, "Where shall we go now?"

"Why not visit the Botanical Gardens of the Agriculture College?"

"I should like it immensely," she said, and so Chella and Myler left the hotel for the gardens and spent a pleasant hour in that delightful spot, talking

about things in general before Myler put the vital question.

"I'm sure you'll do as I asked you last week," he requested.

She eyed him steadily.

"Have you considered the difficulties in the way?" she asked, "For one thing, Dr. Sankar is still on trial. If I were to elope with you what would people think of me? How can I adopt your suggestion at a time when everybody is upset over the trial?"

"I understand that your cousin may be released in a day or two and there will be an end to the trial," said Myler, "If we are to wait till his release, do you think he would agree to our marriage? I rather doubt it. Meanwhile, Mr. Amrit Ling Gound may appear, and I'm sure he won't permit you to marry me."

Chella thought over the matter.

"I know all that, my dear Myler, but why not wait a little longer and then carry out your proposal?"

But he was not willing to wait any longer.

"You should know, Chella, that I can't stay here for long. My office may require me at any time. I am being transferred to Rangoon. That's why I urged you to elope with me. To-morrow morning we can catch the mail-boat for Rangoon. What do you say?"

He proceeded quickly as he saw her hesitate.

"I must start to-night by car. If you delay, you deny me the pleasure of your company for ever. Please forget all about your relatives. None of them will help you in the end. You love me and I reciprocate it. That's enough for us to act together."

Chella knew that there was some truth in what he said in reference to her relatives. She should try to mould her ideas in unison with her lover's. She was painfully aware that there would be terrible opposition to her eloping with her lover, whose history none of them knew. But because she wanted an excuse to elope, despite her belated conscience, she decided to fall in with his views.

With a smile hovering on her lips, she placed a hand on his shoulder.

"I've decided to act as you suggest," she said in a loving tone, "We're lovers, shortly to become husband and wife. I'll elope with you to-night!"

When she reached home, she was greeted by Subra Mani and Krishna who enquired where she had been.

"I just visited Miss Komal who wants me to go with her to her native village near Trichinopoly," was her false reply.

"When is she going to marry Mr. Raja?" enquired Krishna.

"I don't know exactly," Chella replied, cautiously, "What about the trial?"

"To-morrow the judge sums up and may

acquit Sankar," answered Subra Mani with a smile.

"Sankar set at liberty!" cried Chella, joyfully, forgetting for the nonce all about Myler.

After a meal, they chatted for a while before retiring, but ere Chella could commence to disrobe, Mrs. Amrit Ling Gound brought her a cup of milk.

The kindly action greatly agitated Chella. Would she be justified in leaving her home, she wondered? She knew that she had no right to leave in such a manner as to make others, near and dear to her, sorrowful. She had been brought up by the Gounds since her babyhood with genuine affection and to leave their home which was now in such a state of misfortune would be viewed as arrant callousness on her part. They had showered hospitality and comforts upon her without demur. Chella considered all these things and wondered whether she would be condoned for her action.

Then she made up her mind, and decided to go away stealthily, and leave a note, asking them to excuse her action.

She placed certain things she needed in a portmanteau, and departed in haste. Outside, it was pitch-dark, and she had to grope her way to the street corner where her lover was awaiting her.

Myler conducted her into his car, and getting in beside her, started up the engine, the vehicle gathering momentum as it sped along the silent road towards Madras.

## CHAPTER XVI

## REVELATION

The next morning Mrs. Amrit Ling Gound rose from her bed before even the crows cawed, and attended to some household work.

At seven o'clock, wondering why Chella had not got up, she went to her apartment and found the bed empty. At once she called Subra Mani and Krishna who were struck with horror as they wondered what could have caused her to disappear so suddenly.

Mrs. Gound could not bear the agony of the sudden, mysterious separation and began to shed tears.

"I gave her some milk yesterday evening," she said sadly, "I'm at a loss to know what has befallen her!"

Subra Mani and Krishna consoled her and suggested that they should consult Subba Royan, the lawyer.

It was then that Subra Mani saw a letter on a table in the room.

"Chella has left a letter!" he cried as he read it.

"What has she written?" asked Mrs. Gound in a feeble voice.

"'You will all forgive me for my action,'" he read, "'Within a few minutes I shall be leaving this home for good. I do not want to live here any longer as a spinster. I shall write again, however. Please don't be worried over my absence."

Mrs. Amrit Ling Gound was unable to fathom the mystery of Chella's disappearance. Was her going away due to her being illtreated at home? She had never made any distinction between Chella and Subra Mani. She had regarded Chella and her brother as her own children. She could not recall any incident or utterance which might have resulted in her being dissatisfied.

At that moment, Subra Mani spoke.

"Mother, dear, I think she has eloped with Mr. Myler. She talked about him the other day to Krishna."

Krishna agreed that it was so.

"I inferred from her talk that she loved him. We must enquire who this Mr. Myler really is."

Krishna and Subra Mani at once repaired to the hotel where Myler had been staying, but the manager told them he had left the previous night.

"Do you remember any ladies calling on him?" enquired Krishna.

The manager said he had a hazy notion of a lady having called on him the previous evening.

"Can you name her?" asked Subra Mani.

"I can't," the manager replied, tersely, "I

don't enquire about persons visiting their friends."

Subra Mani and Krishna thanked the manager and went on to the bungalow of Subba Royan.

The lawyer greeted them and bade them be seated.

"To-day the judge is likely to deliver his verdict," he said, beaming, "after summing-up the case for the benefit of the assesors. I'm sure Dr. Sankar will be set at liberty."

"I'm so glad to hear that," observed Subra Mani, "but, sir, we are here to acquaint you with yet another matter. Chella has run away from home."

The distinguished lawyer was taken aback, and listened intently as Subra Mani narrated all that he knew of the matter.

"Be brave," he counselled, "Perhaps Chella has done this on account of mad love for Myler. I shall inquire into the case.

Till then please do not allow this news to go outside your home. Even Dr. Sankar should not be informed."

The clock proclaimed the hour of eleven and all eyes were directed to the Honourable Judge who rose from his seat to address the assessors at the trial of Dr. Sankar.

"Gentlemen, I now rise to review the arguments that have been made by the defence and the prosecution. You have closely and carefully

followed the case, I hope.

"The Public Prosecutor, as well as the learned barrister on the defence side, have told us that there was enmity between Mr. Amrit Ling Gound and the accused, Dr. Sankar. The hatred that Mr. Gound nourished, was, it seems, due to the accused taking part in reforming Hindu society, and elevating the depressed classes.

"This feeling of hostility was roused to a great degree when the accused undertook to support two children, Bhavani and Govind, who gave evidence last week. Mr. Gound might have thought that his son would marry Bhavani and thus bring discredit to his house for ever. Mr. Gound desired the accused to marry a girl of his own community so that there would be no likelihood of Dr. Sankar supporting Bhavani and Govind. Finding that his son had not heeded his advice, Mr. Gound swore that he would not give him a pie of his vast riches but would leave everything to his second son, Subra Mani. It was then that the enmity of the father against his son assumed serious shape. The prosecution alleges that the denial of property was the accused's motive for assassinating Mr. Amrit Ling Gound. The prosecution is positive in regard to the murder of the millionaire. The police officer at Palladam, while producing the millionaire's clothes, said that a handkerchief of the accused's had been found with them.

"Another point which the prosecution insisted upon for our consideration was the fact that, before the alleged assassination, there had been a bitter quarrel between Mr. Gound and his son, culminating in the ejection of the accused from his home.

"This, says the prosecution, exasperated the feelings of the accused to such an extent that he committed the murder.

"A few days ago, Mr. Sundram Iyer, a close friend of Mr. Amrit Ling Gound, gave me a letter alleged to have been written by the accused to his father just before his disappearance.

"That letter stated that the accused would be forced to take a violent attitude and would not even hesitate to commit murder if the millionaire did not give him his legal share. The prosecution made use of the letter, saying that Dr. Sankar must have written it in a choleric mood. I had the letter sent to Calcutta, asking the Government expert in forged letters whether this note was genuine.

"A few hours ago I got a wire from the expert saying that the letter was not genuine and that someone had forged Dr. Sankar's signature!

A gasp went round the crowded court before the judge proceeded.

"Now consider the defence speeches. Mr. Subba Royan has made certain points clear. He says Mr. Gound hated the accused for his social activities. He had formed such a bad opinion of

these that he wanted to reform him. He employed certain methods, but the accused could not be brought round to his view. Because the millionaire could not succeed in reforming the accused, he himself might have wantonly disappeared, laying the guilt of his folly on the head of Dr. Sankar. This point was so clearly explained to us by Mr. Subba Royan that there is no need to go into it except to say that this view should not be dismissed by you when you consider your verdict. Dr. Sankar is a man of standing.

Would he have killed his father for the sake of money?

Did others influence Mr. Gound to disappear so that the accused would be tried for a crime he did not commit?

There was bitter enmity between Mr. Gound and the accused.

But you should not neglect to take into consideration the character of the accused. Would Dr. Sankar, for the sake of money, commit murder? Regarding the handkerchief of the accused found with the clothes, Mr. Subba Royan clearly stated that it could have been placed there by the enemies of Dr. Sankar to implicate him.

The prosecution relies mainly on the finding of the kerchief among the clothes, which Mr. Gound had worn on the day of his disappearance.

"You all heard about Bhavani's travails, caused by Mr. Sundram Iyer and Mr. Kanda Swami Chetti as Mr. Gound promised the former a handsome reward if he could reform his son. But that is another matter."

Directing the assessors—as Indian juries are called—to consider their verdict, the judge then resumed his seat while the assessors retired to a quiet chamber and deliberated on the case for over an hour before returning to the court.

"What is your verdict?" asked the judge of the foreman.

A breathless hush descended as he replied.

"We are of the opinion that the accused is not guilty!" he answered.

The learned judge, accepting their verdict, acquitted Dr. Sankar and restored him to freedom.

Dr. Sankar left the dock and was surrounded by his relatives who offered their congratulations.

At that moment there was commotion in the hall as an old man entered followed by an officer. He was immediately recognised.

"Mr. Amrit Ling Gound! The dead man alive!"

Dr. Sankar and the others were astonished at seeing Mr. Gound who went up to the judge and spoke to him.

The judge restored order with difficulty.

"There is a sequel to the case," he said, "Mr.

Nityand, of the Madras Detective Department, has brought Mr. Gound from his hiding place. We shall hear his account."

Nityand then addressed the court.

"Your honour, a little while ago you set at liberty Dr. Sankar who was tried on the false charge of having killed his father.

The young social reformer is golden in his qualities.

The greedy Sundram Iyer, the lawyer friend of Mr. Gound, has wantonly done all these things. Mr. Gound wanted Dr. Sankar to be reformed and the lawyer agreed to do so. He had nourished hatred for the young doctor as he, some time before, had told him to get out of his father's house. Further, it was Sundram Iyer who wanted Dr. Sankar to be tried for the supposed murder of Mr. Gound who was a plaything in his hands.

"I have been investigating the sudden disappearance of this gentleman, for whose supposed death Dr. Sankar has been tried.

Under instructions from Mr. Subba Royan, I proceeded to conduct a careful survey into the habits of Sundram Iyer and Kanda Swami Chetti, the lawyers. I searched their homes in their absence and learned that Sundram Iyer would be going to Krishnagiri in the Salem district. I shadowed him and discovered the secret home where Mr. Gound was being kept. I then liberated him and he will

now tell you more about Sundram Iyer."

Nityand took his seat next to Subba Royan and Dr. Sankar whom he congratulated.

A few minutes later, the judge looked down at the detective.

"I am now issuing warrants for the arrest of Sundram Iyer and Kanda Swami Chetti," he said, and gave the necessary orders.

Nityand's sudden appearance and narration of his work provoked wonder in those who had sat there with feelings of joy at the happy turn of events. Even the judge congratulated him before Amrit Ling Gound rose to tell what had taken place in the interval between his disappearance and his return to court.

At the outset, Gound asked the court as well as his dear son, Dr. Sankar, to forgive him for his foolish action. He also requested Bhavani not to dwell on the travails of the past, and, as he spoke, tears welled into his eyes, and he had to pause for a while.

"I don't know whether you are all aware of my sorrow for my folly," he went on, "Not realising the great qualities of my son, Dr. Sankar, I became a plaything in the hands of Sundram Iyer whom I thought was sincere. My foolish action regarding my sudden disappearance was the result of the evil lawyer's suggestion.

He told me that this would be a certain way of

reforming my son.

I was taken to Krishnagiri and placed in a home far away from the town. Sundram Iyer, despite my enormous gifts of money, threatened me with vindictive punishment if I refused to give him a lakh of rupees. He also said that he would forge my signature and get the money without my consent. Little did I realise that I would be subjected to such treatment at the hands of my supposed friend. I cursed myself at the turn of events and did not know how to extricate myself from the terrible situation.

Sundram Iyer told me that Dr. Sankar would surely be hanged for the supposed murder, and he would also make me starve. I wept for my son's fate. I realised I had behaved foolishly towards him, and I was stricken with remorse. After all, Dr. Sankar had not done anything bad. He was directing his attention to the amelioration of the depressed classes. I was paralysed when I thought of the horror I was instrumental in causing Bhavani and Govind. Sundram Iyer said he would kill me, and appointed a depressed class cook to give me food, thinking that I would rather starve than accept it from a man of the lower classes.

At first I did refuse and fasted for three days, for I foolishly thought that to take food from him would make me a sinner.

He seemed to be kind and good and he talked

to me in a gentle manner, telling me that there should be no distinction of class, creed or colour among men. His words gave me a new idea.

I at once realised my folly in having worked against my son.

I decided to work for the elevation of the depressed classes.

I gladly took the food and water that the cook gave me.

Then Mr. Nityand came there and saved me.

Your worship, I have done the greatest wrong to my son and to Bhavani. You can inflict any punishment you wish on me."

He paused and looked at the judge with tearful eyes.

The judge got up and said that he, like others, regretted the millionaire's action but he was glad that a change of heart had come over him. He directed Mr. Gound to go to his son and crave his pardon.

The once foolish Amrit Ling Gound hastened to the place where Dr. Sankar was and fell on his knees, begging his forgiveness.

The social reformer embraced his father and said that he had never entertained any ill-feeling towards him.

"We shall forget the past," he said gently, "I'm happy that you now recognise my view point. There is no greater thing in life than sacrifice and service

for a social cause."

Amrit Ling Gound then went to Bhavani and Govind and talked with them in a friendly manner, before inviting them to accompany the rest of the party to his temporary residence in Coimbatore.

A number of vehicles conveyed the party to the house where they partook of light refreshments and conversed happily.

All of a sudden, Mr. Gound turned to his wife.

"Where is Chella?" he asked, "I don't see her here."

Mrs. Amrit Ling Gound was about to reply when Subba Royan stepped in and told him what had happened, promising to find her with the help of Nityand.

Amrit Ling Gound and Dr. Sankar were startled at the news of Chella's elopement with Myler.

"I'll do my best for you, sirs," responded the gallant Nityand, who had accompanied them at Gound's invitation.

At that moment a telegram was brought to Nityand who looked startled as he read it.

"Ladies and gentlemen!" he cried, "Sundram Iyer and Kanda Swami Chetty, for whose arrest warrants were issued this evening, have met with a severe motor accident resulting in their deaths!

"It seems they were on their way to Pondicherry when their car dashed against a tree, killing them instantly. The Inspector of Police, a close

friend of mine, wires this information."

The others were shocked on hearing the news.

"It was God's wish," declared Amrit Ling Gound, "If only Sundram Iyer had helped me as a sincere friend. ..... "

He could say no more as sorrow for the demise of his friend overwhelmed him. Further, Chella's action had filled his heart with agony and shame, and had marred the joy at his re-union with Dr. Sankar and his family.

CHAPTER XVII

## MRS. MYLER

Four weeks had passed.

Chella was no longer a spinster, for Myler had quietly married her a week after their arrival in Rangoon.

Chella soon fell a victim to the manifold charms of the city, being a regular visitor to the Marina, the parks and the theatres. She could not find time to think about the Gounds and her life at Sulur. It was only when she read in the newspapers of the acquittal of Dr. Sankar and the reappearance of Amrit Ling Gound that she thought of writing to them but, on second thoughts, she abandoned the notion as she felt trouble might result.

Mrs. Myler loved her husband with singular devotion and was perfectly satisfied with her selection. She had nothing to complain about as he was sincere and devoted to her, loving her with a charm and affection that knew no bounds.

She thought that she had reached the summit of glory and happiness, for, in addition, her husband was a rich man with a job in a famous Life Assurance office.

She began making friends with society women in the city.

She visited the Ladies' Club in Rangoon twice a week, and the members of the club were fascinated by her personality.

At last, one day, in the midst of her happiness, Chella decided that she ought to write to her family.

She first congratulated Amrit Ling Gound on his re-emergence to life. Then she explained how she had fallen in love with Myler. She described her life in her new home as one of perfect happiness, and she appealed to Gound's generosity to forgive her for her elopement. She then begged to be remembered to the rest of the family, to all of whom she would be writing a little later.

Having finished the epistle, she read it carefully through.

Perfectly satisfied with the way in which she had expressed her ideas and with a smile of complacency, she decided to post it the next morning.

* * * *

Mrs. Rani, Myler's sister, was in deep, devilish contemplation.

She did not relish her brother's wife exercising power over her. She wanted if possible to remove her from the high esteem in which she was held by Myler. She, who had exercised domestic authority and power in the household for years, could not look with complacency on Chella.

She was aware that her brother was very sincere and much devoted to his wife. She wished

that such a cordial relationship should be stifled by a stratagem which would place Mrs. Myler in the wrong so that her husband would immediately take steps to drive her out of his home. That was not an easy task to accomplish, pondered the widow.

She thought furiously again, and an idea struck her.

She smiled as she evolved the plan, because she knew it would accomplish the object she had in view.

* * * *

At about nine o'clock the next morning a gentleman called on Chella who received him politely.

"My name is Nityand," said the stranger, "I am an officer of the Detective Department, Madras."

Chella was stupefied.

"Don't be afraid of me, Mrs. Myler," he requested, "I've come from India in search of you. I arrived in Rangoon yesterday evening."

"I suppose you were sent by Mr. Amrit Ling Gound?"

He nodded as Myler entered, and was surprised to see the visitor.

"What is the object of your visit?" he asked.

Nityand smiled.

"A few weeks ago I undertook to find Miss Chella, now Mrs. Myler. I'm glad to find her here."

"I am the real culprit," said Myler.

"Both of you are responsible for the elopement," the detective retorted, "but I would not have expected this of you, sir. In spite of your love and riches, you should have known this fact clearly. Miss Chella, before she became Mrs. Myler, was a protege of Mr. Amrit Ling Gound.

"And when the domestic happiness of the Gounds was at stake, Mr. Myler, you had the audacity to suggest to this young, inexperienced woman elopement as a solution."

"We realise our folly," declared Myler, feeling penitent, "We did a great wrong. It was I who suggested elopement. We're ready to make ample amends for our mistake."

The detective appreciated this genuine utterance.

Before visiting them, he had made enquiries about Myler's status in society and when he was told that he was a rich and a good man he was perfectly satisfied.

"I'm glad to hear you say so, sir," he said, "If you had only waited for the consent of Mr. and Mrs. Gound, you'd have got it. Instead, you ran away with her."

"What do you want us to do," Chella asked, "We're ready to do our best to remove the anxiety of my relatives. Only yesternight I wrote a letter to my uncle, asking him to forgive me and to come here if he could."

Nityand considered this.

"All right, Mrs. Myler," he said, "I won't be harsh on you or your husband. Your action has caused worry and trouble but I'm glad you feel for your folly. Now I propose to send a telegram to your uncle. I'll ask him to start at once with Dr. Sankar and the others. What do you say to that, Mr. Myler?"

Myler welcomed the suggestion.

"Mrs. Myler and I will be glad to have the Gounds here," he assented, "Please send them a message on our behalf."

Nityand agreed to comply with their request and left the house with a happy feeling that, after all, the choice the lady had made was a wise one.

When he was gone, Chella placed a hand on her husband's shoulder.

"Mr. Nityand seems to be a sympathetic man. I feared at the outset that he would arrest us."

Myler laughed.

"He's a nice chap. He could have created a sensation by placing us under arrest. That he has not done and I am grateful."

CHAPTER XVIII

## MRS. RANI'S PLAN

The day after Nityand's wire, a reply was received from Mr. Gound that he was coming to Rangoon at once with his family to see the Mylers.

Chella was pleased when she heard the news and awaited the day of their arrival with pleasurable feelings. Her husband shared her feelings in the matter, confidently hoping to be forgiven for the course he had taken in marrying Chella.

Mrs. Rani, on the other hand, was the only soul who, out of ill-will for Chella, did not wish to be bothered by the visitors, and she resolved to go away from the house on the eve of their arrival.

Amrit Ling Gound, his wife, their sons, Bhavani, Govind, and Krishna arrived in Rangoon from India by the mail-boat and Mr. and Mrs. Myler, as well as Nityand, received them warmly at the harbour. Chella felt a wave of joy at seeing her dear relatives again while Mr. and Mrs. Gound, Dr. Sankar and the others were so overwhelmed that they completely forgot their former bitterness for her foolish action. They could talk to her only in monosyllables as delight held them under control.

A little later, accompanied by the detective,

they motored to the house, and had a heart to heart talk with her.

Mrs. Amrit Ling Gound earnestly pleaded that she should not be worried over the past but should look to the future with optimism. Her husband did the same, informing Chella that he felt she had made a suitable selection in the choice of a husband.

A happy week then passed, during which the visitors busied themselves in sight-seeing. Then, on the day before their return to India, Dr. Sankar asked Chella to accompany them.

She shook her head.

"How can I leave my husband?" she asked.

Dr. Sankar smiled.

"He won't mind, I'm sure. We want you to be with us for a while."

The doctor's efforts to induce her were reinforced by the others but to no avail. Chella refused to leave her husband, even though he was quite willing to let her go for a while, and so the next morning Mr. and Mrs. Myler's guests bade affectionate farewell to their host and hostess at the harbour and embarked on the ship bound for Madras.

When Chella and her husband reached home again, they found Mrs. Rani in the hall talking to a servant in a loud voice.

They entered the hall and greeted her.

"I had a pleasant sojourn at my friend's home

in Mandalay," she responded to their enquiry.

"That's good," said Myler, and for some time they talked on various matters.

As they conversed, Mrs. Rani made it a point not to talk much with her sister-in-law, and this indicated the depth of the ill-feeling the widow had for her.

* * * *

It was evening and the golden rays of the setting sun were smiling upon humanity when Mrs. Rani entered a huge mansion, hemmed in on all sides by a thickly-wooded grove.

A fountain played inside a circular enclosure at the entrance over the head of a naked nymph poised with outstretched wings.

Mrs. Rani was conducted to the presence of the owner of the mansion who greeted her warmly.

"Did you think over my plan, Ba Mung?" she asked, eagerly, anxious to know his decision.

"Oh, yes," answered the other, gazing at the beautiful widow, whom he had been secretly loving since the death of her husband.

Ba Mung was a wealthy man in the early forties. He had always scoffed at the idea of love and marriage. Even his friend, the late Mr. Gujan E. Rani, had been ridiculed by the whimsical aristocrat at his wedding. People did not care for his opinions, and as a result of his eccentric beliefs, Ba Mung was much hated and became the target of

attack in the press every now and then. He dismissed with contempt such popular outbursts, and continued to live in his splendid, luxurious isolation until the death of Rani. Since then, his opinion slowly and steadily underwent a change, for he wanted to marry Mrs. Rani, his friend's widow. The outside world knew nothing of this, and even the widow herself was not aware of his feelings. Even if she had known of them, she would not, for all the world, love him. She paid him only calls of a friendly nature and, after Chella's assumption of domestic authority, Mrs. Rani had thought that she could, with the help of Ba Mung, bring strife and disharmony between Myler and his wife with a view to driving the latter from her home.

"What do you think of the plan, Ba Mung?" Mrs. Rani asked in a tone of seeming sweetness.

Ba Mung appeared to be pleased.

"I can execute it only on a condition," he said, surveying her beauty.

Mrs. Rani was taken aback. She little thought that a condition would be placed for her consideration.

"What is that condition?" she demanded.

"It's quite simple," he said, "I'll do what you want me to do if you will marry me!"

Mrs. Rani was stupefied. It was not possible, she reflected. How could he talk to her about love?

Had not Ba Mung derided love at the time of her marriage with Rani? How could he change his opinion all of a sudden? Was he mad?

Ba Mung studied her, and knew that she was in the grip of confused feelings.

"Don't be confounded by what I said," he requested.

"You have never told me about your love," she said.

"Why should I? The time for revelation came only this evening. You seem to be perturbed."

"I wonder how you can love a widow."

"Why not? Don't we imitate Westerners? Do not European widows re-marry?"

"In India and Burma such a system will be an innovation. Besides, what has become of your anti-marriage opinion?"

"I have given it notice to quit," he replied, "since your husband died."

She eyed him peculiarly so that he might imagine that she was not against his loving her.

"All right," she seemed to agree, "I'm glad you're feeling this way towards me. But what will people think of you?

Have you not been proclaiming your anti-marriage view from house-tops? Will not the public and the press, if they come to know of our love, laugh at us?"

"If the world laughs we shall laugh with them,"

he replied, "There's an end of the matter. Haven't you heard this often repeated by politicians and statesmen — that people should change their views according to circumstances?

"My love," he went on, enthused by what he took to be acceptance of his regard, "when shall I announce our engagement to the press?"

She smiled grimly.

"Not so soon, Ba Mung. You must allow time for my love to develop. I should tell Myler about this and get his formal approval. There will be difficulty and trouble if we move in the matter so suddenly."

Ba Mung seemed to realise the situation and agreed to wait.

He then rang the bell to order some apples and mangoes, and after eating the fruits, they left the room for the wooded grove, where they continued their conversation.

The sun was about to disappear behind the high-peaked mountains, shedding a crimson pall, as Ba Mung turned to the woman he loved.

"You'll congratulate me on my success within a fortnight," he assured, "I would not ordinarily involve myself in these things, but for your sake, to get your heavenly love, I've condescended to do this."

Mrs. Rani's eyes gleamed in triumph.

CHAPTER XIX

## DEATH OF MYLER

"You made a mistake, Chella," said Myler, rather snappishly, "You should not have entered into a contract with Mrs. Singh to act in her film."

"Mrs. Singh insisted on my taking the heroine's part in the picture," Chella declared, feeling annoyed that her action should meet with opposition from her husband, "I could not say no to her.

You know, my dear, Mrs. Singh is a good writer. She wanted to direct her picture with myself assuming the chief role.

When she implored me, I could not refuse."

Chella stated a fact, for Mrs. Singh, a friend who lived near by, had written a story for a film and decided to direct the shooting of the picture with a number of good artists.

She had requested Mrs. Myler to act in it, and Chella never thought her husband would criticise her for the step she had taken.

Myler wavered whether or not to allow her to continue her acting, for he had recently received a letter which stated that his wife was flirting with the hero of Mrs. Singh's film.

He did not desire people to cast aspersions on his wife's character. He feared that such a thing

would lead to trouble between him and his wife. The letter had aggravated the situation.

"It would be better if you gave up acting," suggested Myler, "What do you say?"

His wife was puzzled.

"Why should I give it up?" she protested, mildly, "What would Mrs. Singh think of me? Would it be right on my part to leave her in the lurch?"

"I don't care what Mrs. Singh thinks of you, Chella. You're my wife, and I, as your husband, ask you to give up acting.

People will talk ill of you. I don't want my wife to be so lightly spoken of by scandalmongers."

"Why should we take notice of them?" she asked.

Myler looked straight into her eyes.

"I've my own reasons," he replied, "Think over the matter."

Ba Mung was chiefly responsible for the discord between Mr. and Mrs. Myler.

Knowing that Chella was acting for Mrs. Singh, he wrote a letter to Myler stating that Chella had fallen in love with Mr. Vas, the hero of the film. He thus sowed seeds of jealousy from which he hoped to win the affection of the woman he loved.

The next day, a servant brought another letter to Myler.

"Who gave you this?" he asked.

"A young lad, sir."

"Oh, where is he now?"

"He left as soon as he gave me this, master."

"Did he tell you anything?"

"No, sir. He simply handed me this and went away." Myler bit his lip as he read the epistle.

'You would have understood from my previous letter that I am prompted by good motives in helping and safeguarding your wife's fair name. I know my task cannot be pleasant to you at the outset, but in the end you'll appreciate my intrusion.

'As promised in my last letter, I am forwarding for your perusal a letter Mr. Vas has written to your wife.

I shall write to you again. A Well-Wisher.'

Myler's face grew livid with rage as he read the enclosed letter to which the unknown correspondent had referred.

'My well-beloved,

When your husband goes away on tour, I shall call on you in the evenings. In the meanwhile you must see me at the Peace Park on Tuesday at 8 P.M.

Yours affectionately,

K. V. Vas.'

Myler flared. It seemed that, under the cloak of visiting friends, his wife was really meeting Vas, not only at the studio but also outside. He detested her and cursed himself for having married her, not realising that, beneath her fair skin, there lay a

hideous, treacherous heart.

He went to her room and accosted her.

"I may be going away on tour this week, Chella," he began, watching her face, "I'll be glad if you will come with me."

She was puzzled at the sudden invitation.

"How can I leave Mrs. Singh?" she asked, a little irritated, "Will it be fair on my part to leave her in the lurch when she is about to shoot her picture?"

"The other day I asked you to withdraw from your screen activities," he said, "Why haven't you done so?"

He read her refusal in her face and suffered the tortures of the damned for the next few days. Before Tuesday dawned he decided to visit the park just to see whether his wife would meet her supposed lover.

Myler walked slowly, while Satan steadily took possession of his faculties. He could not see any human beings, for there had been heavy rains during the day. A cool wind was blowing, disturbing the silence of the night. He looked at his watch and found it was about to show eight o'clock.

At that moment, an automobile passed by and stopped near the band-stand. A lady and a handsome young man got out, and Myler looked at them with a feeling of disgust, for he imagined that the lady was his wife. His brain could not think other-

wise as he found an exact resemblance to Chella in the mysterious lady. He again gazed at them, blood rushing through his veins, for just then the couple kissed each other, smiling.

Myler could not bear such a spectacle. He rushed forward and attacked the young man who tried his best to avoid his blows.

Myler was unable to control his violent temper. He was bent upon injuring his opponent, and was able to inflict some blows on the other's face which caused blood to gush freely.

Myler's enemy then dealt him a severe blow which caught him off his balance and sent him down.

As Myler fell with a cry of pain, the lady and the man whom he had mistaken for his wife and Vas, got into their car and were about to drive away when two cars came up and a police officer got down with a number of constables and approached the couple.

"Don't try to run away, Mr. Ba Mung," commanded the officer, "I've been watching you and Mrs. Rani for some time under instructions from Mr. Nityand of the Madras Detective Department."

From which it will be realised that the man in the guise of Vas, was no other than Ba Mung while the lady in question was Mr. Rani dressed up like Chella.

Constables approached them and they were arrested while the others went to the unconscious Myler.

The lady and her friend were taken to the police station, and the feelings of both were bitter. They did not know how to endure the humiliation they would shortly face at the courts.

They feared that their conspiracy would be so widely published that they would be detested by one and all.

Meanwhile, Myler was taken to the General Hospital where a doctor dressed the wound in his chest.

A 'phone message was sent to Chella, and she came at once with an anxious heart. She heard the details patiently, trembling in fury at the cruelty of Mrs. Rani and Ba Mung.

The surgeon consoled her as best he could.

"You must be brave, madam," he observed, "I'll do my best to help your husband to live."

But Myler, in spite of the best medical aid, never recovered consciousness, and passed away a week after the Peace Park incident. Chella was overwhelmed with grief and sorrow.

She could not live alone, so she wrote to Dr. Sankar about her plight, requesting him and the family to visit her.

Dr. Sankar and the others answered her call, and she soon found her grief easier to bear, for she was now surrounded by her close relations, and her good friend, Mrs. Singh.

As her late husband had had no love for his wife's screen activity, Chella could not continue to act, and Mrs. Singh relieved her of her contract, Chella then returning to Sulur with the others while Ba Mung and Mrs. Rani were tried by the Sessions Judge of Rangoon for their conspiracy and were sentenced to long terms of imprisonment.

CHAPTER XX

## ALL'S WELL THAT ENDS WELL

Four months glided by during which fortune smiled kindly upon the Gounds of Sulur. The man of millions and his wife were quite happy, for they now visited the quarters of the depressed classes and did useful service, while Amrit Ling Gound had cancelled the will he had made earlier, and after providing for his two sons, his wife and Krishna, he set apart twenty lakhs of rupees to be utilised for the betterment of the depressed classes.

When Dr. Sankar came to know of it he felt intense joy.

Bhavani shared her benefactor's pleasure and prayed to God that the example of Amrit Ling Gound should be emulated by other philanthropists.

One afternoon, Amrit Ling Gound called his wife to his room.

"Should we not celebrate the marriage of Sankar and Bhavani?" he asked.

"We shall do that, but what about Chella?" questioned his lady, "I shall be glad if she re-marries. Sankar told her that there was nothing to prevent her doing so a second time. She is not unwilling to follow our advice in the matter."

Chella felt shy at the mention of re-marriage,

for Bhavani had told her about Mohan, the only son of Lady Karna.

She had given her an idea of his good nature, of which she had learned during her captivity at Lady Karna's mansion.

Bhavani, with Dr. Sankar's approval, had written to Mohan, suggesting that he should marry Chella. Mohan was much pleased and decided to go to Sulur and meet her.

A fortnight went smoothly by, making Chella happy at heart, for she was greatly impressed by Mohan and had fallen in love with him. In return, he loved her passionately and sincerely, and they decided to marry.

"My mother and I did a grievous wrong to Bhavani," he told her as they sat together, "It was because I had to hasten my marriage as my mother feared the Raja of Roykote. Thank God, his evil intentions will now fail."

He then told her of his father's will and how the Raja had tried to forestall his marriage.

At the same time, Amrit Ling Gound was talking to his wife.

"Next week, my dear," he said with great joy, "Sankar will marry Bhavani and Mohan, Chella. After the marriages I've decided to go on tour in Travancore, visiting temples recently thrown open to members of the depressed classes. I don't want to call them by that name. I've decided to spend

some more money on their betterment."

"That's splendid," agreed his wife, "If only you had done this earlier how glad Sankar would have been."

"Don't worry," he replied, "Even now it's not too late. All's well that ends well."

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**Mr. LEONARD W. MATTERS, A DISTINGUISHED JOURNALIST OF LONDON, ON *INDIAN WRITERS***

The author of the book, Mr. C. S. Raman, M. A., is one of the many Indians whose intense activity and eager ambition disprove the statement, so commonly accepted abroad, that India is a Land of Lethargy and her people love to dwell in what was once described as "pathetic contentment."

Of course India has long suffered, and may have to continue to suffer, under this and a dozen other fictions or fables for which English writers have been so largely responsible. Kipling set a fashion in thought about India some fifty years ago, and as the British and American reading publics never like their notions to be rudely disturbed they prefer to go on believing that no changes can ever occur in India; that Indians will make no effort to rouse themselves out of a sweet sleep of satisfaction with conditions as they were, or are. The fact that India has in the past two decades been the most politically alive country in the world; that the Nationalist Movement has stirred the remotest village, as well as the ponderous machine of Imperial Government that centres in White Hall in London; that in addition to something like a political revolution there has been a social and a cultural heaving from Cape Comorin to the Khyber Pass, are things that seem to have had no meaning for those who get their ideas of India from books of a dead and gone period.

When Mr. Raman and other Indian writers tell me that anything I may say about their work will be of value, they flatter me. What I may say about the meaning of their efforts can, however, be of interest, and at any rate it will be sincere. In what I have to say I am far less concerned as to the "messages," or the "missions" which they themselves desire to convey, or fulfil, than I am about the significance of their undertakings.

To write a book means hard work. I know, because I have written three — even if nobody has ever heard of them. It is merely another charming piece of popular imagination that authors "dash off" some scores of thousands of words. Thomas Edison's dictum that Genius is ten per cent inspiration and ninety per cent perspiration is true of nothing so much as the planning and the writing of a book. We find young Indians in increasing number, working in a language which is not their own, producing novels and stories concerned with the major problems of their country. We can conclude that they are neither lethargic, nor indifferent, but on the contrary are energetic, desparately in earnest about those problems and prepared both for hard work and, in so many cases, alas, sad disappointment.

I cannot say that Mr. Raman is due for disappointment. I hope not. What I can say is that he is a hard worker; that he is sincere in his approach to questions. The original draft of his book, "The Call of the Soul,"

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was sent to me for criticism. Mr. Raman has thanked me and has assured me that he will write on and ever do better and better. I believe him. That is the mood in which some of the finest literary work has been done, and again it proves that in the field of literary yearnings, as in so many others, modern India is determined. We know and appreciate what ancient India has yielded in gems of prose and verse.

It is my humble opinion that in the English language of which men like Rabindranath Tagore and Radhakrishnan are such exquisite masters, and in which they have expressed India's philosophy to the wonderment of the world, there will arise a school of Indian novelists of intense brilliancy. We in the West are still too far backward to be able to understand and appreciate Indian thought and the life that is India in the languages that are native to India. We must hope to get that understanding in a language we can read. And there is so much to learn. Here then is the opportunity for the young Indian who masters the English language and the forms of literature common to a big part of the world that needs to be informed and that will, no doubt, ultimately welcome enlightenment on that land which mothered the Aryan tongue.

One thing can never be in dispute among those who have any knowledge at all of the India that has been so sharply aroused by the struggle for political and economic emancipation, and that is that an amazingly

rich field is opened to the novelist by the occurrences of the past ten years. Not one, but a dozen stirring novels could be written, each of them full of drama, pathos and humour. Great events inevitably produce great literature. War is a terrible thing, but we do know that if it can ever be productive of anything good it has given the literature of every land a remarkable stimulus. India hates war, but India has unquestionably in the minds of so many of its young men and women been engaged in war, or at least in a poignant struggle that I know touched the hearts of tens of thousands of families from which came the heroes and heroines in a grim conflict which in certain moments reached epic heights. The day will come when the recital of the events, in the form of novels, will touch also the hearts of humanity the world over. It is to this task, perhaps, that the developing genius of the Indian writer of English may most effectively, and possibly most profitably, be devoted.

In conclusion I am glad to congratulate Mr. Raman on his work and trust that it will reach a large and appreciative audience.

Fleet Street,
London.

**Leonard W. Matters.**